

THE THIRD
NATIONAL

SUNDAY-SCHOOL CONVENTION

OF THE
UNITED STATES.

1869.

PUBLISHED BY AUTHORITY OF THE CONVENTION.

PHILADELPHIA:
J. C. GARRIGUES & CO.
NEW YORK: BROUGHTON & WYMAN.
CHICAGO: ADAMS, BLACKMER & LYON.

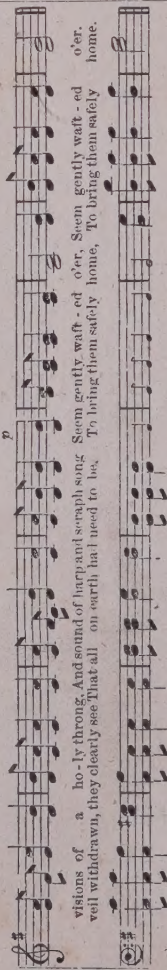
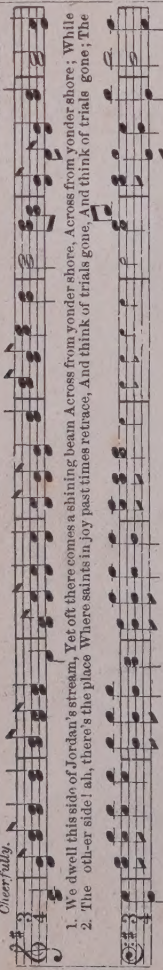
"The Sunday-School Times" Printing Establishment.

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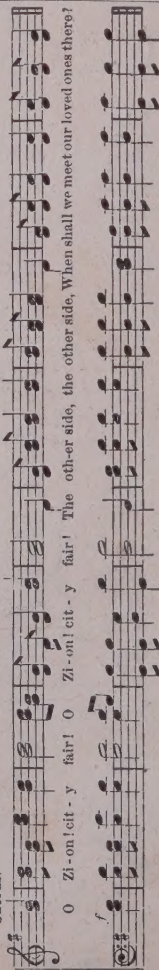
The Other Side.

Words by S. L. Cuthbert.
Cheerfully.

From "*Songs of Gladness*," by permission,
J. E. GOULD.



Chorus.



3. The other side! oh charming sight!
Upon its banks, arrayed in white,
For me a loved one waits : #
Over the stream he calls to me,
Fear not—I am thy guide to be
Up to the peary gates.

Chorus.—O Zion, &c.

4. The other side! the other side!
Who would not brave the swelling tide
Of earthly toil and care, #
To wake one day, when life is past,
Over the stream, at home at last,
With all the bless'd ones there?

Chorus.—O Zion, &c.

Specimen Books, 25 Cents. Specimen Sheets, Gratis.

[Entered, according to Act of Congress, in the year 1889, in the District Court of the United States for the Eastern District of Pennsylvania.]

NEARLY 400,000 OF "THE OTHER SIDE" HAVE BEEN CIRCULATED.

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R. G. PARDEE.

National Sunday-school convention of the
United States. 4th, Newark, N. J., 1869

THE THIRD [i.e. fourth]

NATIONAL

SUNDAY-SCHOOL CONVENTION

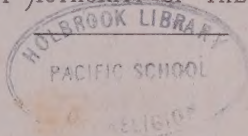
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PARTICULAR NOTICE.

We desire to call special attention to the pages of this Report appropriated by our advertising patrons. It has been our endeavor to admit nothing but what has a bearing on the interests of the Sunday-school work, and to put our readers in communication with some of the best houses in the country.

THE PUBLISHERS.

[Entered according to Act of Congress, in the year 1869, by

J. C. GARRIGUES & CO.,

in the Clerk's Office of the District Court for the Eastern District of Pennsylvania.]

THE SUNDAY-SCHOOL TIMES
PRINTING ESTABLISHMENT,

PHILADELPHIA.

INTRODUCTORY.

A word or two seems to be in place in regard to the calling of the Convention whose proceedings occupy the following pages. For the earlier history of the National Convention movement, the reader is referred to the paper on page 14.

The last National Convention held in Philadelphia in 1859 was such a success, that a Committee was appointed to call another at such time and place as they might determine. The war coming on, however, hindered the movement, and although several attempts were made to call the meeting, and the subject was agitated at the Annual Conventions of several of the States, nothing definite was determined upon until June, 1868. At an International Convention of Young Men's Christian Associations, held at that time in Detroit, the Sunday-school workers present met in conference and appointed a Committee from their number to call an International Sunday-School Convention. It appears that this Committee was not aware of the existence of a similar Committee holding over from the Convention of 1859. As soon as the fact became known, the two Committees acted in energetic harmony, and New Jersey, in their Annual Convention at Plainfield, offering their chief city, Newark, and urging the assembling of the body in her midst, the Convention was called.

The result is before the reader, so far as the written record can exhibit it. The spirit and power of the exercises can only be faintly shadowed. The Holy Spirit was present, filling all the place in which the Convention sat. Tongues as of fire seemed to be given to the speakers. The spirit of brotherly love and union prevailed. Never before had so many Sunday-school leaders of the land been brought face to face. Taken as a whole, it was the most memorable Sunday-school gathering ever assembled in the United States, if not in the world.

Some of the accessories of the meeting are alluded to in the Appendix.

This Report, is sent down to the Sunday-schools of the country with the earnest hope and prayer that it will carry with it some of the spirit and fire of the Convention, and be the means of kindling increased zeal in the cause throughout the land.

OFFICERS

OF THE

National Sunday-School Convention.

1869--1872.

PRESIDENT.

GEORGE HAY STUART, Pennsylvania.

VICE PRESIDENTS.

ALDEN BAKER,	Maine.
REV. D. W. FAUNCE,	New Hampshire.
O. B. DOUGLAS,	Vermont.
DEXTER H. BINGHAM,	Massachusetts.
SAMUEL CLOUGH,	Rhode Island.
JESSE H. CUDWORTH, Jr.,	Connecticut.
RALPH WELLS,	New York.
REV. JAMES M. FREEMAN,	New Jersey.
REV. GEORGE A. PELTZ,	Pennsylvania.
JOHN P. McLEAR,	Delaware.
WILLIAM A. WISONG,	Maryland.
DAVID A. BURR, Esq.,	District of Columbia.
REV. C. R. ROSS,	Virginia.
REV. THOMAS STRADLEY,	North Carolina.
REV. THOMAS C. TEASDALE,	Mississippi.
W. M. HENRY,	Louisiana.
COL. MORGAN L. SMITH,	Texas.
H. THANE MILLER,	Ohio.
REV. JOHN McCULLAGH,	Kentucky.
COL. JOHN W. RAY,	Indiana.
ALEXANDER G. TYNG,	Illinois.
WILLIAM H. BYRON,	Wisconsin.
H. C. SIGLER,	Iowa.
COL. REDICK McKEE,	California.
AARON ROOT,	Nebraska.
MRS. JEANNETTE P. HEATH,	Kansas.

SECRETARIES.

REV. H. CLAY TRUMBULL,	Connecticut.
REV. J. HEYL VINCENT,	New York.
B. F. JACOBS,	Illinois.

EXECUTIVE COMMITTEE.

REV. EDWARD EGGLESTON,	Illinois.
REV. ALFRED TAYLOR,	Pennsylvania.
N. P. KEMP,	Massachusetts.
WILLIAM REYNOLDS,	Illinois.
WILLIAM H. SUTTON,	New Jersey.
REEVES E. SELMES,	New York.
E. D. JONES,	Missouri.
C. H. STOCKING,	District of Columbia.
JAMES H. KELLOGG,	New York.

INDIANAPOLIS,

Indiana, was chosen as the place, and April, 1872, as the time, for holding the next National Convention.

THE THIRD
National Sunday-School Convention

OF THE
UNITED STATES.

First Day.

FIRST SESSION.

WEDNESDAY MORNING.

After an interval of ten years, two months and six days, the representative Sunday-school workers of the country reassembled in Convention in Newark, N. J., on Wednesday morning, April 28th, at 10 o'clock. The First Baptist church, Rev. H. C. FISH, D. D., Pastor, had the honor of entertaining the Convention throughout its sessions.

The Convention was called to order by EDWARD EGGLESTON, of Illinois, Chairman of the Temporary Business Committee, who nominated AMOS SHINKLE, of Kentucky, temporary Chairman. H. CLAY TRUMBULL, of Connecticut, Secretary of the last National Convention, was made temporary Secretary.

On taking the chair and returning thanks, the President simply said that the best thing he could say was, that we had met as the

friends of Jesus, a fact which assured him in the confidence that all things would be done with a single eye to God's glory.

NOMINATING COMMITTEE.

On motion a committee to nominate officers for the permanent organization was appointed, as follows:

WILLIAM H. SUTTON, *New Jersey*; N. P. KEMP, *Massachusetts*;
J. B. TYLER, *New York*; DAVID A. BURR, *District of Columbia*;
Rev. ALFRED TAYLOR, *Pennsylvania*.

RECEPTION EXERCISES.

By the thoughtful care and courtesy of the Local Committee,* appropriate exercises of welcome had been arranged for the opening hour. Large vases of beautiful flowers adorned the pulpit platform, and a covered frame work rested against the pillars, on which were printed in bold letters the inviting words

FRIENDS OF JESUS,

WELCOME!

April,

1869.

An anthem by the choir, prayer by the pastor, and a song of welcome written specially to greet the Convention, and sweetly sung by the Sabbath-school children of the church, preceded the address of welcome. The song was written by Mr. L. V. F. RANDOLPH, the music being composed for the occasion by Mr. THEODORE E. PERKINS, who accompanied the children's voices on the powerful church organ. We give it as follows:

*The Local Committee of Reception and Arrangement, consisted of the following named gentlemen, of Newark:

SAMUEL W. CLARK, *Chairman*; A. VAN ARSDALE, *Secretary*; THEO. RUNYON, JOHN C. WOODRUFF, WM. D. RUSSELL, L. V. F. RANDOLPH, GAVEN SPENCE, W. ALCOCK, HALSTED C. BURNET, THOMAS GODBY, WM. R. SAYRE.

THE SONG OF WELCOME.

Lo, the throng incoming with the spring-tide—
 Mingling grateful anthems with the bird—
 Visiting, like showers of sweet refreshing,
 Groves whose buds to life are gently stirred!
 Greet we these, our brethren, bringing with them
 Promise of the Blossom of the soul;
 Watered by the showers of heavenly blessing,
 Seeking like the birds a joyous goal.

CHORUS.

Give we now to all a cordial greeting,
 Welcome! welcome! welcome to our hearts,
 Glad that from our souls—though time be fleeting—
 Holy Christian friendship ne'er departs.

These have caught the spirit of the Master,
 Calling little children to their Lord—
 Seeking out betimes the poor, forsaken,
 Bearing them the Gospel of the Word;
 Giving here and there a cup of water
 From the ever-brimming fount of life—
 Lifting from despair the son and daughter
 Fallen in the sad and painful strife.

CHORUS—Give we now to all, &c.

Give us in our labor, gracious Father,
 Faith like that which Noah had of old!
 While the threatening tempest yet must gather,
 May we to the Ark conduct Thy fold!
 Building, trusting, hoping for deliverance—
 Riding then the storm, we will not fear,
 Till the Spirit-Dove shall bring us tidings
 That the Sacred Mount of rest is near.

CHORUS—Give we now to all, &c.

THE ADDRESS OF WELCOME.

BY HON. THEODORE RUNYON.

BRETHREN OF THE CONVENTION: In the name of that JESUS whose friends you are, we extend to you a fraternal greeting. Deeply impressed as we are with the importance of the objects which have convened you—with their importance not only to the Church, but also to the country in its highest interests—we are devoutly thankful to God for the movement which brings together in convention these earnest advocates of Sabbath-school instruction who assemble from various parts of the Union in this place to-day.

From a small and insignificant beginning, the Sabbath-school has become a great institution. From a diminutive grain of mustard seed, it has become a lofty and far-spreading tree. One of the best proofs that it is an institution is to be found in the demand for this National Convention to consider its necessities and promote its objects.

By common consent it is regarded as a great moral power in the land; and a mighty power it is, and always for unmingled good. From it comes no evil thing; about it is no evil influence. He who cannot perceive its power lacks discernment or observation. The world is agreed as to the effect of the lessons, whether good or bad, learned in childhood. They often give direction to the whole life. The very prejudices which we contract at that age oftentimes abide with us and control our conduct, however unreasonable they may be, to the end of our days.

Though the Sabbath-school is usually considered merely as an adjunct to the Church, it may well be viewed in a broader light as a means of popular education. Its teachings and influence reach and affect all classes of the community. They are the very leaven of society.

The world is indebted to Christianity, and to Christianity alone, not only for the origin but for the existence of this institution, and for all that has been done in it and through it. Its founder was animated by the spirit of Christ, and the love of Christ has constrained all who have labored in the field, and constrains all who work there to-day. To seek out the poverty-stricken and the despised; to excite within them the consciousness of the manhood which is their heritage; to allure them from vice to virtue; to clasp the soiled hand of the child of penury and neglect, whom the world disdainfully passes by, and point him to the open road to respect among men and favor with God; to impart to the youthful mind that wisdom which cometh from above, and which is unto life everlasting,—this is no other than Christian work. No human philosophy has ever required or enjoined such labors. Not even the grand philosophy of

"That halting slave, who in Nicopolis
Taught Arrian,"

imposed such duties as these.

Human legislation might provide for, but it could not maintain, such a system, for no worldly compensation can command such services. They spring from Christianity alone.

In this land all who love their country must desire the success of this institution, for it does a work in the education of the masses in the love and practice of virtue, which otherwise must be left undone, and which is vitally essential to the permanency of our political system. It sows the seeds of virtue while as yet the ground is unoccupied and best fitted for its reception, and it strives to eradicate the weeds of vice, which, but for its hand, would flourish in poisonous luxuriance. The perpetuation of our political institutions depends on the virtue of the people. Who, therefore, can estimate the value to the republic—in a merely political sense—of the heart-education imparted week after week in our thousands of Sabbath-schools? Who can fail to recognize and acknowledge the importance of the lessons thus given in that

Christian philosophy which commands the admiration of all men as the perfection of morals? What statesman worthy of the name would not receive with alarm the proposition to abolish this means of popular instruction? What substitute could be found for its patriotic work? Well might one who had earned honorable position in the councils of his country, and worthily reaped the honors of office, declare, as he took his departure from the world in the mid-day of his life and in the full tide of his political success, that of all that he had been permitted to do, that which gave him the deepest and purest satisfaction was his labor in the Church and the Sabbath-school. He had earnestly striven to serve his country and promote her welfare; but when he came to look back as it were from the very confines of eternity upon his well-spent life, it was not his support of this or that public measure which he regarded with most complacency, but his efforts, humbly and unostentatiously bestowed, to make men better through these hallowed instrumentalities.

We hear much in these days about "the coming man." What will he be? Will he be more "liberal" than the men of this generation? or will he be less liberal than we? These are the questions which some of our conjecturing philosophers are engaged in discussing. Whatever he may be, this is certain, that it will be the best thing for the world—for mankind at large—if the coming man shall be a Christian. What honor, then, belongs to those most often humble but always earnest teachers, who sacrifice their ease, in labors freely bestowed, to make the coming man what for his own sake and the sake of his race he ought to be!

From the other side of the ocean, as well as from this, the complaint is heard that notwithstanding these instrumentalities, notwithstanding the labors and influence of the Church, the "times are out of joint;" that notwithstanding the Christian education which is now so prevalent, men are still dishonest, still corrupt. If this be so (and who can deny it?)—if, notwithstanding all the endeavors of the Church, society at large is by no means what it ought to be—let that be no cause for despondency, but let it rather incite us to greater exertion; and for our encouragement let us consider what society would have been, and what it would now be, without the benefit of these efforts.

But to the Church especially is your assembly an object of the greatest interest. The Sabbath-school is her institution; it is her garden, cultivated by her labors, watched by her vigilance; and she blesses God not only for the living plants, but for the flowers which the stern Reaper has transplanted from thence to bloom forever in the Paradise of God. It is an excellent thing to make men good citizens, but it is a better thing to make them good Christians. Those who shall be called great in the kingdom of heaven are not those who shall have acquired great wealth or great renown; not those who shall have performed great deeds according to the world's estimate; not those who "wade through

slaughter to a throne!" but those who do and teach the commandments of God. Our hearts go forth in gratitude when we consider what God has done through the instrumentality of the Sabbath-school; what polished shafts have there been wrought for His holy temple; what thousands have there been brought to a knowledge of Him whom to know aright is life eternal; what thousands are now sitting clothed and in their right minds who, but for its influence, would be living lives of degradation; what thousands who would otherwise have been apostles of evil, have by its influence become a blessing to the world.

Thanks be to God for the evidence which the Sabbath-school gives of the coming kingdom of the Messiah! Blessed be His holy name that on every Sabbath day the glad voices of children singing hosanna to the Son of David go up to heaven from Sabbath-schools throughout the whole circuit of the world, giving token of the coming Universal Reign!

Well may we strive to make more effectual this blessed work. Well may we consult together in regard to its interests. Well may we seek to combine the results of our experience, our observations, and our reflections, for the promotion of its welfare and the accomplishment of its purposes. Those objects may be summed up in a sentence: *to bring the young to Christ*. However we may differ as to methods of instruction, however diverse may be our views as to exercises and plans for conducting them, or as to the best means of obtaining influence over our scholars, on this we are agreed, that our one purpose is to be instrumental, under God, in the conversion of those who are committed to our charge.

We welcome you to our city, and invoke upon you and your assembly the blessing of Almighty God, and pray that in your deliberations and conclusions you may be guided by His Holy Spirit.

The congregation, rising, now joined in singing

"All hail the power of Jesus' name,"

to the tune "Coronation," when the Nominating Committee announced the officers and committees of the

PERMANENT ORGANIZATION.

The list of officers, with the Business Committee, which was on motion made the Executive Committee until the next Convention, is given on the second page of this report, as the proper place of prominence. Committees on Resolutions and Enrollment were appointed, as follows:

Committee on Resolutions.—I. NEWTON BAKER, *Pennsylvania*; J. B. TYLER, *New York*; HON. C. C. LATHROP, *New Jersey*; JAMES W. WEIR, *Pennsylvania*; W. C. CHAPIN, *Massachu-*

setts; M. M. MERRELL, *New York*; DAVID E. SMALL, *Pennsylvania*; LOUIS CHAPIN, *New York*; Rev. Dr. BUTLER.

Enrolling Committee.—THEOPHILUS A. BROUWER, CHARLES CALLENDER, Rev. B. C. LIPPINCOTT, Rev. D. T. MORRELL, A. S. JEWELL.

The report of the Nominating Committee was unanimously adopted.

THE CHAIRMAN'S OPENING SPEECH.

The President elect, Mr. GEORGE H. STUART, was conducted to the chair by the Mayor of the city, Hon. T. B. PEDDIE, and was received with enthusiastic applause. He read out of the Word of God a portion of the twelfth of Romans, and from a little copy of the New Testament memorable as having saved a soldier's life, for it was penetrated with a Minie ball to the depth of that chapter, stopping at the verse, "If thine enemy hunger, feed him." This passage was made the key-note of some happy allusions to the national character and aims of the Convention, to the fraternal love and unity that it was meant to cement between the sections in this glorious Sunday-school work.

Mr. STUART then spoke of the previous National Convention, held February 22d, 1859; of the revival scenes of that period as giving new life and vigor to Sunday-school activity, and as forming glorious auspices for the rejuvenation of the Sunday-school spirit and power of the country. For that Convention was held in the ever-memorable Jayne's Hall, in which the Noon-day Prayer-meeting movement had its birth, and from which young men went forth to work in their Sabbath-schools in the spirit and power of the Holy Ghost, to win the children to Christ. Tender memories were stirred in his heart as he glanced his eye back over those assemblies. There was the beloved PARDEE, whom God in His loving providence lent to the American Church to give a standing and character and an impulse to Sunday-school work that no other man of his day had been permitted to give to it; and there were Drs. REED, and BRAINERD, and MITCHELL; brothers HOMILLER and THOMPSON; the beloved PARVIN, whom God translated in His chariot of fire from the burning steamer on the Ohio, and other brethren beloved, who met us there, but are now gathered with the general assembly and church of the first born, whose names are written in heaven.

Who can write the history of American Sunday-schools in the last ten years? Has not the cause made glorious progress? Look at the institutes for teachers—schools of instruction in the best ways of carrying the truths of God's Word to the child's heart. Look at the conventions and associations, and town and county gatherings, for the stimulus and instruction of workers in the cause. Look at the more modern plans and appliances—the blackboards, and object-lessons, and model exercises, and maps, and pictures, and mottoes, and improved buildings, and all, and shall we not see the wonderful advance that has been made in the material resources and power of our schools, and all as a means to the end of better study, and better teaching, and more spiritual power, and larger spiritual results? We meet, then, to thank God and congratulate each other at what has been done, and to gain grace to go forward to increasing usefulness and success, and to increasing self-sacrifice and devotion as well. Ours is no task under which we may rest easily, no responsibility which we may bear lightly. We are beckoned on to work—downright, hard work—for Jesus. We must also give, expend, sacrifice, self and ease to this cause. Allusion was made to the seal of the American Baptist Missionary Union, on which an altar and a plow are placed on either side of an ox, with the words above "Ready for either"—for work, or for sacrifice; and this is the spirit in which Sunday-school workers must carry on their labors.

The worth of the soul was then held to view by a graphic description of the Chairman's visit to the Tower of London and the "jewel-room." There are deposited the crown of England's Queen, and other treasures, valued at four millions sterling,—twenty millions of dollars! The impression of glittering splendor and immenseness of earthly values seems to be burned upon the vision. A step or two took the speaker, the next day, to a ragged mission-school which he was to address, and there, right before him, sat a little girl whose soul looked out of her blue eyes with a sparkle from heaven, and the earthly treasure paled before its brightness! Ah, that little soul was worth more than all the crown-jewels of the British throne, and of all thrones of earth combined, for it must live when Kings and Queens and Presidents shall have gone the way of all the earth!

Teachers of the Sabbath-schools of America! think upon your

trust. Let me give a motto to this meeting. It is Jesus' own words:

"FEED MY LAMBS."

The Convention is now ready for business.

"THE VETERANS OF 1832."

On motion of Mr. EGGLESTON, of Illinois, Mr. J. W. WEIR, of Harrisburg, Pennsylvania, and Dea. W. H. BYRON, of Milwaukee, Wisconsin, were introduced as "The Veterans of '32," survivors of the First National Sunday-School Convention held in New York city in that year. These gentlemen were welcomed to the platform, the Convention greeting them by rising and joining heartily in singing

"Am I a Soldier of the Cross?"

led by H. THANE MILLER, of Ohio.

Later in the proceedings the Rev. S. B. S. BISSELL, of New York, and LUCIUS HART, of New York, were introduced as having also been in attendance upon the Convention of 1832.

Mr. WEIR, at the call of the Convention, then presented the facts which follow. They are gathered from full minutes, taken by him at the time, and will be regarded as standard history of the National Sunday-School Convention movement. This paper is given in full, since it was considered a valuable contribution to Sunday-school history.

Before reading the paper, Mr. WEIR made a felicitous allusion to the influence of Sunday-school labors not only in keeping the heart young but the outward appearance also. A few years ago a gentleman who had known him a long time by reputation, met him face to face and expressed great surprise on seeing that his hair was black, with no signs of the approach of age. "Why," said he in utter astonishment, "I have heard of you so long that I supposed you were an octogenarian, but I find no venerable locks on your head!" "Oh," I quietly replied, "I use a hair dye!" My wife who was by, earnestly protested that this was not the truth! I renewed the assertion, nevertheless, and added that for thirty-five years I had been in the habit of using the dye once a week, regularly, at one and a half o'clock precisely every Sunday afternoon—the hour of the session of my Sunday-school! (Laughter and applause). On being confronted with the hoary head of his brother and colleague Dea. BYRON, found in the same

way of righteousness, the speaker remarked that he knew that his brother had used the same dye, but it had not evidently taken the same effect on his head, but that it had certainly made him younger in heart!

Mr. WEIR then presented the paper which follows, which commanded the deepest interest and attention of the Convention:

NATIONAL SUNDAY-SCHOOL CONVENTION OF 1832.

The blessed influences of the National and State Sunday-school Conventions of this country have generally been duly accredited. One of the former has, however, receded so far back into our brief Sunday-school antiquity as to be nearly forgotten. We refer to the National Convention held in New York, October 3, 1832. When so minute and faithful a recorder as the lamented Pardee could overlook it, and workers of the present day know so little about it, it seems to run the risk of complete oblivion, and to be ignored in the history of Sunday-schools. Some of its participants, who are yet in the field, (alas, how few!) "will not willingly let die" its precious memories, and accordingly this paper has been drawn, to restore it to its place in Sunday-school history.

The Convention of 1832 had its origin in a somewhat national meeting of the friends of Sunday-schools in connection with the anniversary of the American Sunday-School Union, and of the General Assembly of the Presbyterian church, in Philadelphia, May 23d of that year, in which fifteen States were represented. William A. Tomlinson was appointed Chairman, William H. Byron and William H. Campbell, Secretaries. This Convention sat for one day, in the Cherry-street Lecture-room. After some discussion in regard to the wants and utilities of the system, it was determined to call a National Convention, which should meet October 3, 1832; and in order to give more stimulus to the Sunday-school mind at large, and especially to give definite objects for that Convention to act upon, a committee was raised consisting of Joseph H. Dulles, F. W. Porter, John Wiegand, and John Hall, who were directed to prepare a series of interrogatories, going over the whole Sunday-school ground, as it was then understood, for circulation over the land. They accordingly prepared seventy-eight questions on thirteen different sections, as follows: On Schools—Organization—Discipline—Visiting—Modes of Instruction—Union Question—Books—Other Question—Books—Libraries—Other Means of Success—Superintendents—Bible Classes—Adult Classes—Miscellaneous. These were printed on large sized writing paper, with wide inter-lineations for answers to the questions. 2,500 of these were distributed, reaching the Superintendents and others over all sections of the land. Request was made that these should be filled up as

copiously as possible, and be returned to the committee at Philadelphia at the earliest day, so as to make them available at the Convention in New York. About 300 of these were answered. Some replies were very copious, and the whole collection, a quarto volume of 2,400 pages, was submitted to the Convention. It was, as may be readily conceived, a rather remarkable thesaurus of Sunday-school mind. The stimulus it imparted not only to those who responded, but to a great many others who did not reply, was very great, and had a quickening influence on the future of the cause. The collection referred to is still among the archives of the American Sunday-School Union. Its more precious materials were afterwards sifted out by a committee appointed at the New York Convention, and published in a dozen numbers of *The Sunday-School Journal*, in the winter of '32-33.

The Convention assembled October 3, 1832, in what was called the Chatham-street Chapel, and was organized by the choice of Hon. Theo. Frelinghuysen (then perhaps the most prominent layman of the American church), as President; William A. Tomlinson and Gen. William Williams, Vice Presidents; Dr. D. M. Reese and J. B. Brinsmade, Secretaries. About 220 delegates were enrolled, representing fifteen States, more than half of the then Union. The Convention would probably have been larger, but it was the year of the desolating cholera, which was still striking down large numbers in the city.

The body was an imposing and influential one, and represented many of the leading religious men, clerical and lay. We regret not to have a list of the delegates, and can only speak from memory of a few. Besides those named above as officers, there were such men as have made their mark on the age—Rev. Dr. J. P. Durbin, Rev. Dr. Nathan Bangs, Rev. Dr. William Hague, William Goodell, Jeremiah H. Taylor, William H. Byron, Arthur Tappan, Rev. S. B. S. Bissell, F. A. Packard. The meetings in the vast auditorium were crowded and enthusiastic, counterparts to those which many of us saw in Jayne's Hall ten years ago.

It was soon found that much of the substantial results of the Convention could not be put into permanent form during the sessions of the body, and accordingly at an early period of its proceedings, an outline of topics was prepared, on which committees were afterward appointed, to report to an adjourned meeting in Philadelphia, May 22, 1833. It was intended that these should pass into permanent documents of the Sunday-school. The following is a list of the topics: On Infant Sunday-School Organization, and Discipline of Sunday-School, including Plans for Visiting and for Sustaining Schools; On Plans of Instruction; On Sunday-School Libraries; On Qualifying Scholars to Become Teachers; On Duties of Superintendents and Teachers; Organization of County and other Unions; On the Propriety of having more than One Session a day.

Early in the proceedings of the Convention the following pro-

position was submitted: "Is it expedient or consistent with the benevolent enterprizes of the age, for any Sunday-school association or society to restrain the circulation of Sunday-school books, by taking copy-right of the same?" This, as may be readily supposed, led to an earnest and somewhat acrimonious debate. Discussion was continued next day, and finally the resolution was withdrawn by the movers. It was evident during the discussion that a very large majority of the Convention were opposed to it, and it makes now a rather curious record in view of the present conceded position of copy-right.

A large portion of one session was devoted to the subject of the monthly concert of prayer for Sunday-schools, which was then somewhat largely observed, especially in cities and large towns—often by a union of different denominations. No doubt that form of prayer-meeting entered very largely into the success of that era, presenting hundreds of focal points of prayer and exhortation. Prayer as a means of success—personal and social prayer, was earnestly insisted on. Very forcible illustrations were given. One made by William H. Byron was very impressive. A teacher requested a skeptic to attend one of these Sunday-school prayer-meetings. He did so, and was converted. The convert in his turn induced a friend to go, who also found the Saviour. A third was brought in in the same way, and the three were at that time engaged in Sunday-school teaching in New York city. Jeremiah Taylor stated that he had run their teachers' meetings of three or four up to three hundred, teachers, parents, and scholars. Teachers' meetings for mutual study received a great deal of consideration. The daily verse system as a basis of Sunday-school study was presented. It was stated that 60,000 persons were engaged in it—having a periodical devoted to it. A good deal was said about congregational Sunday-schools—that is, bringing the whole congregation into school. So many striking instances of success in this line were adduced, that the Convention passed a strong resolution in favor of it. To meet this sentiment, it was resolved that wherever the word *children* had been used in the proceedings, it should be stricken out, as belittling the institution, and the word "pupils" inserted instead!

We may not, however, go any further into detail. Most of what is now well known as the Sunday-school platform was thoroughly ventilated.

The sessions of the Convention were continued through three days. The large number of practical and wise-hearted men present discussed with great earnestness and effect nearly every topic of Sunday-school interest, perhaps as much so as at conventions within the memory of most of those now present. The novelty of the occasion, the stimulus of large audiences, the subjects discussed, the ability of many of the speakers, the whole-hearted zeal of the delegates, the spirit of prayer that obtained, the large amount of information contributed, the number of stimulating in-

cidents stated—made the whole Convention a remarkable success—"a heavenly place in Christ Jesus." Out of it went forth many streams, to "make glad the city of our God." The delegates went from it to their places of labor with an intelligent zeal which was fruitful of good works over the land. We have no doubt that a great impulse was in very many places given to the work, which, although the actors have mainly passed from their fields of labor to their heavenly home of rest, is still found beating in the strong pulses of the present intelligent and zealous condition of the Sunday-school work.

The Convention adjourned, as before stated, to meet in Philadelphia, May 22, 1833, in the Cherry-street Lecture-room, and was organized by the choice of Hon. Willard Hall, President; Matthew L. Bevan and Gerrit Smith, Vice Presidents; L. Q. C. Elmer and M. B. Denman, Secretaries. But nine States were represented at this Convention; the re-assembling of the Convention being an impracticability, so soon after the other sessions. The various committees made their reports, contributing valuable quotas to the Sunday-school interest—and the several papers were published in *The Sunday-School Journal*. After a few sessions of considerable interest, the Convention adjourned.

Sunday-school work of the present day is all the easier and more effective from the broad and deep foundations laid in the past generation. The children of that day are the patrons and toilers of the present. Its then conservative, preventive, remedial influences were the first workings of the leaven which is now so full of promise for "leavening the whole lump." All honor and good will and co-operation for the better and brighter and more useful men and women of to-day. Only allow us to put in a plea of memory for the hewers of wood and drawers of water, and builders of masonry—those who dug down to the hard pan, and built sturdy walls, and laid beams and timbers for that which now so "fitly framed together, groweth into a holy Temple of the Lord."

In the name of the past generation of Sunday-school workers, we speak to you who are now in the flush of the contest with sin,—heads of army corps, chiefs of divisions, leaders of brigades, commanders of trained bands, captains of the hosts, rank and file of the Sunday-school militant, "Be strong; quit you like men."

We accord to you superior numbers, training, appliances, wisdom, zeal and success. You have the ten pounds, where we had only the five. Use them so in the interest of God and the church and mankind, that the Great Rewarder may say, "Have thou authority over ten cities."

On motion of Col. RAY, of Indiana, the paper read by Mr. WEIR was requested to be published as part of the proceedings of the Convention.

Mr. EGGLESTON submitted an order for the hours of meeting and

adjourning, which was adopted, viz.: 9 to 12 in the morning, 2 to 5 in the afternoon, and 7½ in the evening. A prayer-meeting of half an hour preceding the morning session was also made the rule.

Hon. C. C. LATHROP, President of the Young Men's Christian Association of Newark, invited the members of the Convention to visit their rooms, and the daily prayer-meetings held there at 8 A. M.

On motion of E. D. JONES of *Missouri*, the following was passed:

Resolved, That the President of this Convention be instructed to forward to the Sunday-School Union of London the Christian salutation of this body, assuring them of our sympathy, and hearty co-operation in every effort to spread the Redeemer's kingdom through the instrumentality of Sunday-schools.

The Convention adjourned with prayer by the Rev. JOHN E. COOKMAN of *New York*.

On the adjournment of the morning session the delegates were requested to meet as a body in front of the First Reformed Church, to be photographed. A large number repaired to the place. Mr. STUART, the President, stood in the foreground, with his Honor, the Mayor of the City, on his left. A ragged little street urchin fit representative of the material the Sunday-school designs to reach, was gently arrested while looking on in wonderment at the scene, and placed at Mr. STUART's right. The President's hand rested on the boy's uncovered head. The members of the Convention ranged themselves in a semi-circle slightly in the rear, and the group was completed. While the preparations were in progress, several Christian hymns were sung by the delegates. The living picture was striking. The photograph did not prove to be very satisfactory.

First Day.

SECOND SESSION.

WEDNESDAY AFTERNOON.

The second session of the National Convention began at 2 o'clock on Wednesday afternoon. The house was filled. The interest was manifestly increasing. The business of the session was preceded by a prayer-meeting of half an hour, led by E. D. JONES, of Missouri.

Mr. STUART then occupied the chair, and called on the Rev. F. H. MARLING of Toronto, Canada, to offer prayer. "The Little Wanderers" from Philadelphia then sweetly sang a beautiful hymn, entitled "The Other Side," from the new book "Songs of Gladness." The children were under the musical direction of Mr. J. E. GOULD, author of this book. "Work, for the Night is coming" was also sung by them, when Mr. STUART introduced the delegation from the British Provinces. The gentlemen composing this delegation are Rev. F. H. MARLING, of the Canada Sunday-School Association; Rev. ALEXANDER SUTHERLAND, also of Toronto, of the Wesleyan Sunday-School Union of Canada; S. B. SCOTT, of Montreal, of the Canada Sunday-School Union; Rev. JOHN FOREST and Rev. JOHN GRIERSON, of the Halifax and Dartmouth Sunday-School Association.

On announcing the names the chairman in behalf of the Sunday-school workers of America bade them a hearty welcome, and wished them God-speed in the same work in which we were all engaged,—the training of the children for the kingdom of heaven.

THE BRITISH PROVINCES.

The Rev. F. H. MARLING responded in behalf of his brethren of the Provinces, to the cordial invitation extended. Travelling

once on the Continent of Europe, a perfect stranger, and unknown, as he thought, he was suddenly approached by a gentleman who took him by the hand with great heartiness and exclaimed, "I believe you are GEORGE H. STUART!" the greatest compliment on his personal appearance he, the speaker, had ever received! While he was *not* GEORGE H. STUART, he was nevertheless his brother, in the Sunday-school work, and in the faith of Christ. And he was thankful for the brother's greeting they had just received.

The extent both present and prospective of the Dominion of Canada was then referred to by the speaker with evident satisfaction. The Provinces of Ontario and Quebec, Nova Scotia and New Brunswick, are now embraced in Canada, while the extreme eastern part of British North America, New Foundland, is knocking at the door of the Dominion, and at the extreme West, Columbia, and the great central heart of British American territory, the Red River District, Prince Rupert's Land, &c., is shortly to be added to the Dominion,—and in all these parts of their territory he was glad to say the Sabbath-school cause is rapidly advancing. They have held their Conventions in Canada, and gratefully acknowledge the aid they have received from brethren on this side of the line. He cordially invited these earnest workers again to come among them. Their next annual Convention occurs some time in October next, in the town of Bellville.

The Rev. A. SUTHERLAND, also of Toronto, was next introduced, and brought the greetings of 26,000 Sunday-school teachers and 200,000 pupils, in the two Provinces of Ontario and Quebec. They were disposed to boast themselves somewhat over the present state of the Sunday-school work in Canada. They had some sense of their responsibility, and were trying to do their duty. He seconded the invitation of his brother MARLING to an attendance of brethren of the States upon their next annual Convention.

IRELAND.

Mr. STUART next introduced the Rev. R. M. HENRY *of Belfast, Ireland*, as a representative from the Baptist Churches of Great Britain to the Baptist churches of America. Mr. STUART could endorse him. He had sung Psalms with him when a boy. They had been brought up together in the same church. But he, Mr. HENRY, had taken a step in advance of him, for he can now sing

not only Psalms, but "Psalms and hymns and spiritual songs!" (Applause.)

Mr. HENRY warmly appreciated and returned thanks for this hearty reception. He had not expected it. He had done nothing to deserve it. He had all his life been interested in Sunday-schools; and had he known of the probability of being in such presence, on such an occasion as this National Sunday-School Convention, would have taken pains to gather statistics of the work in Ireland. He could say that it is not more than one hundred years since Sabbath-schools were introduced into the north of Ireland, in County Down, in a rural district called Bright, and the first little Sunday-school established there was called the "Bright Light." They were then in the habit of rewarding scholars for good attention, with shoe-buckles for the boys, and gay ribbons for the girls. When Sabbath-schools were first introduced into Dublin, the number of scholars to each school was limited to *ten*, and it was exceedingly difficult to get into a Sabbath-school then, because of this limitation. Of course since then Sabbath-school instruction has spread in Ireland as everywhere else in the Christian world. In the South of Ireland it has been difficult to reach the children of the Roman Catholics; but in the North and West particularly great progress has been made in youthful religious education. An official of the Romish church had confessed to him that the work of the Presbyterians with the children in that section had prevented the spread of Romanism among the rising generation. In the west of Ireland, the proportion of Roman Catholics to Protestants has changed in forty years from 99 to 1 in the 100, to 20 to 1, and largely he believed through the instrumentality of Sunday-schools. They have great reason to thank God and take courage for their country, because of the establishment and successful operation of these nurseries of the Christian church.

"Blest be the tie that binds"

was here sung with hearty emphasis, when the order for the session, as laid down in the Committee's programme, was taken up. This order was hearing of reports from the different Associations represented. The Societies national in the territorial extent of their operations were first called; after them the State Conventions and Associations. Five minutes were allowed to each representative.

REPORTS FROM NATIONAL AND STATE SOCIETIES.

The first Society called was the

AMERICAN SUNDAY-SCHOOL UNION.

J. BENNET TYLER, Secretary of the New York Department, responded. This Society, he said, is National and Catholic in its character. It is a union of individual Christians of different denominations, and aims to bear an important part in the evangelization of our own country, while it is also inaugurating the work of introducing the Sunday-school into semi-protestant Europe. It has seventy-five to one hundred missionaries engaged, located in twenty-three States and Territories of the Union, exclusive of about forty employed by its auxiliary, the New York Sunday-School Union.

The grand *object* of the Society is to preach Christ to the children—to teach the story of the Cross to the neglected little ones; to bring the essential truths of the gospel to bear upon young hearts, at precisely the period when impressions are deepest and most abiding, and at the only period when it is possible rightly to educate either the intellect or the heart. He who teaches the child, teaches not the child only, but the man. The *methods of labor* of this Society are—1. To plant new schools where none existed before, and where other schools are not accessible; and 2. To aid feeble schools by visitation, counsel, and donations of books; to introduce improved methods of teaching, and to elevate everywhere the standard of Bible instruction. Its *field* is where destitution is greatest, in settlements remote from churches and religious influences. Its missionaries plant Bible schools in the woods of Northern Michigan, Wisconsin, and Minnesota, where you may follow an Indian trail and find settlements ten, twenty, and forty miles from church and pastor and civilization. Here the little Union schools harmonize antagonisms, gather up and unite the religious element of a given neighborhood, and thus reach the children of the foreign population now constituting more than one-half the population of the great Northwest, a population that recoils from the church and the priest, but for whom the word “school” has a peculiar attraction. Its field lies, too, along the line of the Pacific railroad, where it goes in advance of the more

expensive and heavier machinery of evangelization; in Texas, where are scores of entire counties without a single Sabbath-school; all over the South, where the vast extent of territory, the few churches, the absence of a system of public schools, render such a cheap, feasible, itinerant agency peculiarly valuable, and successful, and absolutely indispensable as pioneer work; among the millions of Freedmen, a people strongly susceptible to religious impressions, and whose *great ruling desire* is to learn to read the precious Bible.

The speaker alluded further to the *permanence* and *success* of the Society's work. It employs only permanent men—aiming not so much to multiply schools, as to plant them where most needed, and to nurse them into permanent centres of religious influence, to make them nuclei of churches. They estimate that 80 to 90 per cent. of their schools live and become permanent, scores of them growing into churches. The history of their schools for a few years past has been a glowing record of revivals of religion. One missionary speaks in a recent letter of revivals in seven of his schools, and of sixty conversions in a single school; another of several hundred conversions during the past winter, and in many cases where the little school is the only means of *grace* in the settlement.

The speaker closed his interesting statement by allusion to the power and necessity of mission Sunday-school work for the masses, and to its momentous bearing upon the future of the Church and government in our land. *God give us the children! All the children for Jesus!* is the motto of the day for all Sunday-school work and workers.

AMERICAN BAPTIST PUBLICATION SOCIETY.

The Rev. J. SPENCER KENNARD, of Philadelphia, represented this society. It was originated simply as a denominational publishing society, but recognizing its advantages, and using its opportunities, it gave prominence to the Sunday-school work, and now is zealously and successfully engaged in carrying it forward. Seven general missionaries are employed in as many States, whose special work is the advancement of Sunday-school interests. The Society publishes twice a month an illustrated paper for Sunday-schools called *The Young Reaper*, also a monthly paper of Sunday-school Lessons, for teachers and scholars, which has thus far

proved very successful. They are also continually putting out books for the Sunday-school library, and have advertised for manuscripts for five new books of the very best class of juvenile religious literature.

METHODIST EPISCOPAL SUNDAY-SCHOOL UNION.

The Rev. J. M. FREEMAN reported for the Methodist Episcopal Sunday-School Union, that it is under the direction of a Board of Managers, with a Corresponding Secretary as its chief executive. They have under their care 16,034 schools, with 191,369 officers and teachers, and 1,165,914 scholars. The work of the Union is divided into four general departments—1. Benevolence, through which \$21,286 were expended last year for needy schools; 2. Publication, which has under its control the publishing of Sunday-school books, periodicals, and requisites; 3. Information and statistics, which department is entrusted with the gathering of statistics and Sunday-school items from all parts of the world; and 4. The Normal department, which provides, 1. An archæological collection designed to be a permanent museum of all objects which illustrate the teachings of the Bible, and is intended to be kept for the use of ministers and Sunday-school teachers; 2. A course of lessons for the use of Sunday-schools; 3. A course of study for the training of Sunday-school teachers and normal scholars.

In all the different departments of the work the interest is increasing. Of the periodicals, *The Sunday-School Advocate*, an illustrated children's paper, published semi-monthly, has a circulation of between 250,000 and 300,000 copies; *The Sunday-School Journal*, for teachers and young people, circulates about 37,000 copies monthly.

MAINE.

ALDEN BAKER represented the Maine Congregational Association and a local Sunday-school Union, formed of the towns of Gardiner, Hallowell, and Augusta. Of the former body he could say that they were doing some good Sabbath-school work, but they had not as many warm-hearted Sunday-school men among them as they could desire, or the magnitude of the cause demanded. The local union of the three towns was prosperous. They held spirited Conventions twice a year.

VERMONT.

Vermont was represented by O. B. DOUGLASS. No State Sunday-school Convention had yet been organized with them, but on the invitation of the Young Men's Christian Association, a number of their most earnest Sunday-school workers met them in Christian Convention last fall, at Brattleboro, where for three days they discussed Sunday-school questions. County Conventions, called by different denominations, are to some extent held in the State. These have done good, but they are not satisfied with them, and propose to hold, during the coming summer, their first annual State Convention.

MASSACHUSETTS.

W. C. CHAPIN, of Lawrence, said that his State was soon to hold its fifteenth annual Convention. There has been evident progress in the last fifteen years, and yet there is need of further progress. "Onward" in the work is their watchword. Many of their towns having a manufacturing population, about three-fourths of their Sunday scholars are over fifteen years of age. A general estimate,—the speaker could not give exact figures,—makes the Sunday-school force in the State about 1,500 schools and 230,000 to 250,000 scholars.

CONNECTICUT.

WILLIAM I. FLETCHER remarked for his State, that the land of clocks did not mean to be behind time in the good work! They had just come from a large State Convention held in Hartford, and were going forward with renewed energy and resolution. The mission Sunday-school is a prominent feature of their work, and one in which they have had the encouragement of success. They have county organizations and conventions, and a county Sunday-school Secretary, whose duty is to visit the towns and form town associations, and stir up the people to carry on the work in their own neighborhoods.

At this point two minutes of silent prayer were had for the conversion of the children in all the Sunday-schools of the land. It was an impressive season. H. THANE MILLER, of Ohio, broke the silence by audible prayer.

NEW JERSEY.

The Hon. JOHN HILL, Member of Congress, spoke of the last National Sunday-School Convention, held in Philadelphia, as having stirred the hearts of workers in the sister State of New Jersey. They went home from that Convention resolved to fire anew the zeal and activity of their people. They at once came together in State Convention, and to-day, as the result, every county in the State has its organization, besides its numerous town and city associations. (Applause.) They number some 150,000 scholars in Sabbath-schools, and over 7,000 of them within the last two years brought to Jesus, and united with the visible church. Where at the start they raised but a few hundred dollars for benevolent objects, they now raise hundreds of thousands, and are scattering the seeds of gospel influence over different parts of the land. The speaker felt that this National Convention would still further stimulate the good work in his own State, and he trusted that from it revivals of religion would flow into all the Sunday-schools within their borders. He hoped also that the time was not far distant when a Sunday-school, with its benign influences, would be planted in every county, in every town, in every village, and in every district throughout the length and breadth of the entire land. (Amen! and applause.) When this is accomplished we may indeed feel that we have a country in which we should thank God that it is our lot to live! Two weeks ago the speaker sat in a Sabbath-school in the city of Washington where was a Bible-class teacher eighty-two years of age! and during the eighteen months that he had been in the school, he had been absent only five times! (Applause.) In another Sabbath-school in that city was a brother of this same veteran, engaged in the same blessed work. Thus are the old and the young enlisted in the glorious work of teaching Christ to the rising generation. It is a noble sight. Let us be encouraged. Let us go forward with new zeal and energy, and God will bless us and our children. (Amen!)

THE CHAIR: Praise God for such members of Congress! (Amen!) Let us sing the doxology,

"Praise God, from whom all blessings flow."

The congregation sang it with their wonted fervor.

PENNSYLVANIA.

The old Keystone of the arch was next represented by the Rev. GEORGE A. PELTZ, President of the State Association. Although there were peculiar difficulties in carrying on the work in Pennsylvania, prominent among them the elements of their population,—a large mining class; a German element hard to move to adopt new plans and avail of the benefit of improved appliances; and a Quaker element which is not to any great extent interested in, or favorable towards, the Sunday-school cause,—they are yet at work as a State Association, and doing good service in several counties. In the two years past about half of the counties of the State have been organized for increased efficiency in labor, and larger results, and many of the County Secretaries are earnest men at earnest work, while they have a State Secretary who goes among the counties, holding Institutes and waking up the people.

H. THANE MILLER here remarked that with them, in Ohio, among their most ardent and successful workers were the Quakers; and by the pungency and power with which they preach Jesus, they make sinners *quake*. God bless them! he added, for their *friendliness* to the Sunday-school work in Ohio!

INDIANA.

Col. JOHN W. RAY, of Indianapolis, responded for the Hoosier State. Sixty of their 93 counties are organized into county associations, "and, God willing, they will have the remaining 33 organized before the year closes." Their motto is, "*Indiana for Christ*." One of the liveliest Sunday-school men in the State, the President of their Association, is a Quaker. That body of Christians are heartily engaged in the Sunday-school work in Indiana, and are doing a noble service in the common cause. The speaker's own heart had been greatly cheered of late by the success of work among the little children of his school, scores of them having been brought to Christ by faithful teaching and personal effort, and prayer for and with them. They had given opportunity to the children to rise and manifest their love for Jesus, and their desire to find him, and since January last, as many as 34, 26, 18, and so on, have arisen each Sabbath, until, within the last three months, they had taken into Church fellowship 100 children who

are happy in a Saviour's love. In his own school of from 280 to 320 scholars, there are only 40 yet outside of the Church! We all work to this one end. We all strive to bring the children to Christ. The speaker continued in his earnest, glowing manner, setting forth the bright aspects of the work in his State, exulting over the *live Hoosiers* whose souls were filled with love to the Sunday-school and the children, and inviting the brethren from the East to come among them. Somehow, he said, when Yankees get out West and snuff the broad prairie breezes, their souls grow bigger and their hearts warmer. Some of their liveliest and best Sunday-school men and women were from the Eastern side of the Alleghanies. One of them, a lady seventy-five years of age, walked three miles on the Sabbath, last winter, to make the fire in the Sunday-school room, that she might gather in and teach the children of Jesus!

OHIO.

The Rev. W. W. SAWYER said that "Ohio means work." They had employed a State Agent for three years to hold conventions and organize counties, and to-day there is not a county in Ohio but has its County Convention. (Applause.) One of their "darkest" counties in the southern part of the State, that had been backward in the cause, was visited by zealous Sunday-school workers, and last year they reported a county organization and meetings in every township in the county, and were thoroughly alive. The speaker ended as he began, by saying that "*Ohio means work!*"

MARYLAND AND DISTRICT OF COLUMBIA.

The Rev. GRIFFITH OWEN reported good progress. All the denominations had their Sunday-schools, and the Orthodox Friends were among the first and most active; the Hicksite Friends also have their schools, and even the Jews. Last year 3,244 children were reported as having been converted to Christ through Sunday-school instruction. They do not overlook the religious education of the colored children. The Maryland Sunday-School Union organized last year 18 Sunday-schools among the colored people, in addition to help given to schools already started. They hold some of the best annual conventions that are ever held in America. Their last year's gathering at Ha-

gerstown was a meeting full of practical interest and power. The speaker presented to the body a large octavo pamphlet of its proceedings.

VIRGINIA.

The Rev. C. R. Ross represented particularly the Albemarle County Colportage and Sunday-School Society. They had had no union conventions for the State, but several denominational Sunday-school conventions of interest and power had been held. In the Albemarle Society they had 60 churches, nearly all having their Sunday-schools. They aim to circulate tracts and religious books, and in this they had been nobly aided by the American Tract Society, to whom they were most gratefully indebted. In their own county, and also throughout the South, he was happy to say that great interest was felt and exhibited in behalf of the colored people, and especially in the education of their children in the Sunday-schools.

NEW YORK.

ALBERT WOODRUFF represented the New York State Teachers' Sunday-School Association. They have been organized as a State thirteen years. Their first aim was to do a missionary work. They resolved from the first to organize for effective Sunday-school work all their 63 counties, and three years ago they were able to redeem their pledge and purpose. Now almost all of these counties hold their annual Conventions regularly. Last year 65,000 scholars were added to the schools of the State, and between 11,000 and 12,000 were converted to Christ, and joined the church. For the last two or three years special attention has been given to the preparation and training of teachers, and Institutes have been largely held through the State. The great aim, however, above and beyond the missionary and institute aim, is, always and ever, to bring the Word of God into contact with the hearts of the children with converting power.

KENTUCKY.

AMOS SHINKLE spoke of the comparatively recent organization of Kentucky in Convention labors, and referred to the fact that they were yet a divided people, as operating against the more united and prosperous carrying on of the work. He prayed God

that they would soon be a united people in this and in all other Christian work and sympathies. (Amen!) He looked with earnest interest and hope to the Sunday-school Convention movement, as one which, more than all others, would be blessed to the accomplishment of the union they so greatly longed for. Two or three counties in the State are organized, and they are well organized, and have great Sunday-school vitality and power. Their monthly and quarterly meetings are full of interest and profit, and the only difficulty is to find places of meeting large enough to hold the people.

WISCONSIN.

Deacon WILLIAM H. BYRON, "one of the veterans of 1832," and ex-President of the State Association, stated the fact that in 1846, acting upon the impulses originating in the First National Convention, and catching a glimpse of the importance of the Sunday-school work, they met in Wisconsin, and formed a "Wisconsin Sunday-School Union," that held its mass meetings "for general encouragement," and without contemplating systematic action. But in 1860, fired by the new impulse of the National Convention, held the year before in Philadelphia, and encouraged by reading the reports of that gathering, and hearing what the brethren in New York and other States were doing, they thought the prairies should be set on fire as well, so they formed the present Wisconsin Sunday-School Union. The second article of their Constitution says, "The object of this Convention shall be to concentrate all the forces of the Sabbath-school in the State of Wisconsin, to gather every child in the State under Sunday-school influence and to endeavor to bring them to Christ, and to elevate the standard of Sunday-school work." The third article says, "Every Sunday-school that will co-operate with us may be auxiliary. We want not churches, not denominations, but Sunday-school workers." Thus *Concentration*, *Co-operation*, are the two feet upon which the work in Wisconsin stands, and by which it traverses up and down her counties, in the blessed mission for Christ among the children. Their plan is also to form Associations for every county in the State, but their territory is very large and part of it wilderness, where travelling facilities are few. Within three years, however, forty-two County Associations were formed, and one-half of these have a vigorous life. They employed

a State Agent with good results, and are hoping to engage one again. They have held annual Conventions of much interest. They have a large foreign and Roman Catholic population, and a powerful infidel influence to contend against. The Roman Catholic population in Wisconsin is greater than in any other State of the Union, excepting California, a leading nunnery and other Romish institutions having their seat there. The speaker asked the prayers of the Convention for the Sabbath-school work and workers of Wisconsin.

IOWA.

H. C. SIGLER brought the greetings of his State, "the garden State of the world!" They had met in three annual Conventions, and were soon to have the fourth, at their capital, Des Moines, on the 8th, 9th and 10th of June. The Sabbath-school fire is burning all over their prairies. Through their county work, many sweet garden-spots in the Sabbath-school are springing up on hill-top and in valley, that are budding and blossoming and bringing forth fruit for Jesus. They feel that their young State must be reared under the influences of the religion of Jesus Christ, and that the children brought to him in tender years are the hope of the State. The inspiring motive with them, therefore, is and must be, "*All the children of Iowa for Jesus!*" This is their motto and watch-word.

TEXAS.

Col. MORGAN L. SMITH presented a sad picture of destitution for Texas. Except in the seaboard cities and towns, there are few or no Sabbath-schools. The speaker knew the State well. A residence of thirty-one years in it, and three years of travel of some thousands of miles through it, have made him well acquainted with the field. He had been moved himself to start two schools in terribly destitute localities, that have fairly prospered. Although he had not positive knowledge, yet there was a moral certainty, that of the nearly one hundred and fifty counties in Texas, much over one-half have not in either of them a single Sunday-school. Some means had been expended in starting and maintaining the two schools referred to, and publishers North had been interested in assisting. Through agencies that he had some knowledge of, twenty-five Sunday-schools have been assisted in obtaining books and requisites. Two hundred and fifty to three hundred Sunday-

schools ought at once to be established in Texas. It has a population of 800,000 souls, and is as large in area as five States like New York, and thirty or forty such States as New Jersey. The causes of the destitution in Texas are its vast territory; the rapid immigration, especially in the new and frontier counties, which are filling up with emigrants from the other States of the Union; the isolated settlements; the want of rapid means of communication with the book centres; and, added to all these disadvantages, the contracted means of the inhabitants since the war. It is a broad, grand field for mission and Sunday-school work. It deserves the sympathy and prayers of all Christians. (Voices: It shall have them!) E. D. JONES, Rev. Dr. FISH, B. F. JACOBS, and others cried out at this point, "Let us give Texas a collection!" The speaker remonstrated. He did not make his statement in order to get money! They are not in immediate need of money. He did not wish a collection. Some \$500, enough for their immediate wants, was already in hand from private sources; and they could get enough for their further needs. But the convention was in earnest. The voices multiplied, crying "Collection! collection!" Hats were immediately passed round, and \$175 was collected on the spot for Sunday-school mission work in Texas. The Rev. Dr. FISH, pastor of the Church holding the Convention, was made Treasurer of this fund, and since Col. SMITH was averse to placing himself in the attitude of a solicitor, he pledged himself that the sum should be made to realize double to the Sunday-school cause in Texas.

"Work, for the night is coming,"

was sung, when the Chair introduced B. F. JACOBS, ex-President of the Illinois State Convention, as one of the delegates from the Western country, or, to be more explicit, from a thriving village named Chicago!

ILLINOIS.

Mr. JACOBS responding, said that he hailed from the east of the Alleghanies, that he was originally from New Jersey! And he still found, on going West, that he was in a very flat country! But their State and County Conventions had greatly elevated them! had, indeed, done a blessed and glorious work for their people. He then spoke of the enthusiasm that had always accompanied the annual gatherings in his State. They overflowed the town of

Duquoin last year, thousands pouring into it from all parts of the State. They expect that from 3,000 to 5,000 will be in attendance at their coming Convention in Bloomington. At Duquoin last year, every county in the State was reported as fully organized and set in effective Sunday-school motion. More than fifty counties have township organizations. Over eighty Conventions were held last year. The number of conversions reported was 10,000; new Sabbath-schools organized, over 1,000. The one feature of the cause in Illinois that interests them most is the enthusiasm permeating the whole people for the organization of the work in every township in every county of the State, and many prominent business men have arranged their business with a view of giving specified days and weeks of their time during the summer and fall months in going from county to county organizing, and stirring the people to united systematic Sunday-school labor. Over twenty business men have agreed among themselves to divide the entire State, and canvass it this year. (Applause.) A brother at the speaker's hand (*WILLIAM REYNOLDS of Peoria*) was mentioned as having visited twenty counties and attended Conventions in them last year. And this work is purely voluntary, done without money and without price. At the last State Convention a brother was present, on crutches. He had been at the Convention a year previous, at Decatur, and his soul burned within him as he listened to the reports of what earnest men and women had done for Jesus. He went home, held a meeting, made a glowing report of what he had heard at the State Convention, and proposed that something should at once be done for their own county (Pike county). The question arose, "Who will canvass the county?" This earnest soldier of Jesus Christ responded "Here am I, send me!" He stumped Pike county on his crutches, organized six Sunday-schools, God poured out his Spirit, and a gracious revival was the result in every school that he organized! (Applause.) Another brother reported that he went to a place where there was no Sunday-school, church, or prayer-meeting. He gathered the people, formed a Sunday-school, and when they thought they ought to have preaching he bought a volume of Spurgeon's sermons and read that to them for a while. God poured out his Spirit there. A revival followed. A church of the Lord Jesus Christ was organized with a settled pastor over it. The Assistant Super-

intendent of one of the principal Illinois railroads catching the Sunday-school enthusiasm, found a little town on his road, about eighteen miles from Galesburg where was no Sabbath-school and no preaching. He looked around Galesburg and found a local preacher who was willing to cultivate the field, but there was no way of reaching the town late on Saturday, and of returning early on Monday. So this godly railroad superintendent ordered an engine fired up late on Saturday, ran the good man down the eighteen miles, and brought him back again on Monday morning in time for business! (Applause.) These are but samples of the earnest devotion of scores of men and women to the cause of Christ among the little ones.

MINNESOTA.

Mr. JACOBS spoke also for Minnesota, and the earnest word done there, giving a graphic description of the itinerant Sunday-school labors of one lady superintendent who conducted two little schools, combining in herself the offices of superintendent, teacher, librarian, all, and carrying their little library of nine books with her, each Sabbath day from place to place. One of these schools grew to be a church of the Lord Jesus Christ.

MISSOURI.

E. D. JONES represented Missouri as having 700,000 child population, and only 100,000 of this vast youthful host in the Sunday-schools. It is a dark picture, made darker by the fact that there is a division of feeling and want of sympathetic, united effort among the Christians of the State, from political causes. They have, however, done a good deal of hard and successful Sunday-school work. They have held their State Conventions, and eighty of the one hundred and fourteen counties are organized. Beside the union effort, the Southern Methodists are organizing their forces, and the Baptists of the State have organized as body within the past year, ignoring sectional differences.

BROOKLYN SUNDAY-SCHOOL UNION.

A. D. MATTHEWS replied for the Brooklyn City Sunday-School Union, which represents 30,000 children and a little less than 5,000 teachers. It holds monthly meetings of much interest and value,

at which delegates are received from similar Associations in the cities and towns around. Their motto is "*For Jesus' Sake.*" The spirit of self-denial was the true one in which to carry on labor for Christ, and they had seen many beautiful examples of it in their mission work. One was cited of a poor man, with but one arm, a mission-school teacher, who brought of his scanty earnings to carry on the work. On its being refused he insisted, he had brought it on purpose, he *must* do it, *for Jesus' sake*, who had done all for him. The rewards of Sunday-school labor were illustrated by the speaker in one or two effective examples. As he entered the Convention a lady took him aside and said "That brother of mine whom you taught thirty-nine years ago in Brooklyn has just gone to his eternal rest. He labored as a minister of the gospel in Chicago for years, and all his children are now in the kingdom of God." Another said to the speaker not long before, "You are so and so?" "Yes." "You taught me thirty-five years ago in that Bible-class room. I never forgot those instructions. I have not met you in all that time. I went West, but the grace of God took hold of me, and made me a disciple of Jesus, and I trust a humble worker for him." So it goes. The teacher scatters the seeds. They may be long ripening. But they will spring up. They do spring up, all over the land and the world!

The time having fully expired for the hearing of reports from representative bodies, a brief conversation on Sunday-school Conventions was begun.

HOLDING SABBATH-SCHOOL CONVENTIONS.

BY THE REV. ALFRED TAYLOR.

The Rev. ALFRED TAYLOR, Secretary of the Pennsylvania State Sabbath-School Association, opened the subject by a ten-minute speech. The question of the necessity of holding State, County, and Township Conventions in the interest of the Sunday-school work, he took for granted. The only concern is how they shall be called and conducted so as to be of the highest practical use and benefit to the cause. In the first place, get up the Convention well. It must be properly called. It must be extensively and judiciously advertised. A little worldly wisdom must be exercised in the matter. Money must be spent. Do not think that fifty cents' worth of advertising is going to bring the people together. Have a plan. Lay it out beforehand. Not an

iron plan, unalterable as the laws of the Medes and Persians, still a plan, something that will get the body well under way. It throws a damper at once upon a Convention to find itself four hundred or five hundred strong, gathered into a place, and wondering what is to be done, with no idea of the work before them, nothing laid out, nothing suggested. Have a topic chosen, and some good man to open it in a ten-minute talk, to be followed by brief, pointed, practical discussions. We want none of that class of Sunday-school men who might very properly be styled "Sunday-school pomposities," the staple of whose remarks at Convention after Convention is, "Brethren, the Sunday-school is a great work. My dear brethren, the Sunday-school is a mighty work." We know this. The time has gone by for mere buncombe oratory in Conventions. We want plain, instructive, practical talk, that shall stimulate and arouse and suggest, and give the assembled teachers something in return for their time and expense in coming together. Institute exercises are properly made a feature of Conventions. So great is the demand for knowledge of methods of teaching and conducting the Sunday-school, that a few exercises by way of examples and illustrations of plans and methods are always in place. In officering a Convention, do not put a man in position because he is a bank President, or a railroad President, or a Major-General, but because he is a good Sunday-school man, and knows how to preside. The men on your committees likewise must be men who will work, who will not "report progress," having made no progress, nor done the first stroke towards it. Finally, there is the after-work—the work to be done at home, when the Convention is over. A Convention fails of its true end if it does not send its delegates home to do better work. Brethren, let us all be stimulated by the noble example of Illinois. Let us emulate in all the States her bands of earnest workers. Would to God we had in Pennsylvania, and in every State in our broad Union, such a work now going on! Why may it not be? Why are not the counties and towns on fire with this blessed, this holy enthusiasm? Well, in too many cases there is the machinery and nothing more! In too many counties recorded as "organized," there is a magnificent roll of Constitution and By-laws, nicely tied with red tape and put away in pigeon-holes, with committees appointed who never serve, but are put on for the glorification of their names! Brethren! let us all go home determined *to work*—to work better, to work with heart and soul and mind and purse; and may we all go home baptized with a double portion of this missionary spirit! (Amen!)

Vice President H. THANE MILLER at this point temporarily took the chair.

ADDRESS BY EDWARD EGGLESTON.

EDWARD EGGLESTON, of Illinois, followed Mr. TAYLOR with the suggestion that in too many Conventions there was a straining after solid work, such a blocking out of the programme as makes the exercises tremendously solid and heavy, such as makes them didactic in character, without room for discussion at all. This is a mistake. Allow for variety and flexibility. Do not turn Conventions into Institutes. The attempt to get too much instruction into such mass meetings is a mistake, and fails of its end. You cannot begin to teach the mass of your workers in this way. You come to the State Convention for stimulus, fire, enthusiasm, and you carry your instruction into your County Conventions. If Illinois has done anything for Sunday-schools, it has been by making her State Conventions glowing mass-meetings, by getting crowds together, and fairly breaking down the hospitality of the towns that have the temerity to invite it among them. The State Convention, then, for impulse, and the County Conventions for thorough organization, for gathering up the impulse and sending it out into every community, that it may reach and raise every school within its borders.

ADDRESS BY WILLIAM REYNOLDS.

WILLIAM REYNOLDS, of Peoria, Illinois, in voice and manner full of impassioned earnestness, spoke as follows: In this matter of Conventions I feel the deepest interest, because I have seen its practical importance, and have had a large and varied experience in its labors and its results. You will excuse me if I speak of my own State, Illinois, and of my own personal experience in this Convention movement. I do not speak for other States, because I have not personal knowledge of their work, having attended but two State Conventions outside of Illinois in my life. Of my own State I have some knowledge, having gone through it in nearly every county, visiting and establishing Sunday-school Conventions.

We commenced in Illinois with a paid agency. There were few men whom we could put our hands upon and say, "We want you to go here and there and work up the Sunday-school interest in this and that county." So a few years since, at Peoria, in State Convention, we raised \$2500 to employ one or two missionaries, whose business it was to go through the State and organize the skeletons of Conventions in the counties. We came together at the end of another year, and reported that one-third of the State was organized. At the end of the next year we reported in the State Convention full two-thirds of the whole number of counties organized, and then we asked for an additional appropriation to finish up the work. We asked for a couple of thousand dollars, and they gave us \$5100! and we had to stop the people from

giving. We did not need more. We had enough. We had a glorious exhibition of what the Christian heart is willing and glad to do for Jesus in any direction that plainly tells upon the advancement of his cause and the coming of his kingdom. Brethren, the people will give when they see and know what you are doing! They will pay for that which they believe is telling for eternity!

These agents then went from county to county, found out the live Sunday-school men in each county, and gave us, as members of the State Executive Committee, a list of them. As Chairman of that Committee, I was constantly in receipt of letters from the counties, saying, "in such and such a county there is a man who will take charge of the Convention for you, who will organize it, and see that it is properly managed and sustained." After these agents had thus gone over most of the counties, we thought it time to discontinue the paid agency, and we have ever since conducted the work on the plan of voluntary, unpaid labor.

We found that we had twenty to thirty men in the State who were willing to devote one-third of their time, say four whole months in the year, and pay their own expenses in going from county to county, to carry on this Sunday-school work in them. They had for the most part to be educated to the work. *We brought them into our Conventions and told them how.* We showed them the first, second, and third step,—all the way through. These men then followed up the work of organization in the counties. They were welcomed everywhere! No prejudices accompanied them! No disabilities clung to them! It was a mighty power for them to go into these conventions, among new and strange people, and to have them say, "He is not a paid agent; he has no axe to grind; he works purely for the love of souls,—for our own good, and the advancement of the Redeemer's kingdom."

Last year I was permitted the privilege of attending twenty-three Conventions in as many different counties in Southern Illinois. I left my home in Peoria every Monday morning, went 220 to 230 miles into the southern part of the State, attended Conventions Tuesday and Wednesday, and in adjoining counties Thursday and Friday, took the train Friday night and reached home on Saturday in time to superintend my own mission school on Sunday. Men ask me, "Is this your business? Are you paid for doing this?" I reply, "No; I do it voluntarily." "Well, I want to pay your expenses." "No, sir; I do not need them. If you have money to give, I prefer that you give it to your county work." "But you are a business man?" "Yes, sir; conducting a large business." "How can you give it up in this way? Does it not suffer in your absence?" "I believe, sir, that the first and highest business that any man has to do in this world is to glorify God in his life!" (Thank God! and applause.) If I give my time to the Lord Jesus Christ in this way, he will take care of

my business. He has done it. I never was so blest in my business life as during the last three years! (Applause, interrupted by Dr. FISH, who could not refrain from remarking, "These are golden words for you, business men.")

Mr. REYNOLDS continued: I feel a delicacy in referring to this matter as I have done; but I have been urged to do so, on the ground that it might be of some value and have some weight; and if I may be useful by word, or the example of my labors, my only end will be served. One can tell what he has done himself, and speak of that he knows and feels so deeply, as no mere observer can. Therefore it is I lay before you so freely my own labors. Others are doing the same work. I am by no means alone. There is a noble band of helpers in these Sunday-school labors. There are TYNG and MOODY and EGGLESTON and a goodly number of other men willing and anxious to take up the same work, and go from county to county, inciting the workers in them to greater diligence, and directing their labors in the organization and management of the Sunday-school forces. The fruits of such work are abundantly exemplified in the county Conventions organized throughout the whole State. The next step to organizing the counties (and in doing that we have more than half accomplished it,) is to organize every precinct and township in the county; and we have determined, God helping us, not to stop there, but to go on until every school district in Illinois shall have its Sunday-school! (Applause.) And we will not stop there. God challenges our faith to still higher achievements. Our work will not be accomplished until every child in the State is brought under the influence of the gospel; and we believe that God has promised that all the world shall be given to Christ, and we will not lay down our labors until the world is converted and brought to the feet of Jesus. (Amen! and applause.)

This, you may say, is great talk. But we are not talking up to God's promises yet. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." (Amen! that's it!) Oh, my friends, according to our faith shall it be unto us. According to our work, proving our faith, shall we see God's fulfillment of these promises.

We find now in our county work a next step necessary to the organization. We must have a good, active man in each county to take care of it, and good, active men to take charge of the precincts and townships. These latter have monthly meetings, while the counties meet half-yearly. The Sunday-school teachers, superintendents and pastors, and all friends interested, meet in the monthly township gatherings and hold Institute exercises, discuss the question, How can I be a better superintendent? a better

teacher? and every practical question that comes up in the actual teaching and management of the school. In these meetings the earnest inquiry, How? how? how? is ringing in our ears. How can I do this? how can I avoid that? Ah, friends, when we get the people to asking this question How? we have gained a great step; and this question, pressing upon us in these township gatherings, will tend to keep the exercises practical, and those who come up to them will feel that they have learned something, and will go away pleased and profited.

But some one must be found in each township whose special care must be the keeping up and sustaining in effective force of this institution. If left to committees, or to several men, with no burden upon any one man, the work is not done. Some one must be made responsible. How shall we get such a one? Well, brethren, God in His wise providence has not gathered his active workers all together in one place. He has not set them all down in New York or Chicago. He has scattered them broadcast in the land. There is a man to do His work in every school district, in every township, in every county in our State, and in every State in the broad land, who loves the Lord Jesus Christ, and who wants to be set at work! He wants to be stirred up to do it! He needs some one to show him how! The county workers in Illinois are finding these men out; and we believe it will be but a short time before we shall have the whole State under a complete system of Sunday-school organization.

I believe that in doing this work voluntary agencies are better than a paid agency. We thank the American Sunday-School Union for its noble pioneer work among us; for coming to our State in the early days of its life, when it needed the forming influences of the gospel and the Sunday-school, and for the work that its missionaries, STEPHEN PAXSON and other noble men, who were pioneers in the work of planting these nurseries of piety all over the State, have done. We are to-day reaping the fruits of that seed so broadly sown. But the American Sunday-School Union must not understand that we wish to supplant or to supersede them, except as by these voluntary means we raise up the men on our own soil to do our own work which belongs to us to do, which God has given us to do, and thus to liberate their missionaries, that they may go and do this great and blessed work still further on the frontiers. We are not antagonistic, then, in this State work, to the American Sunday-School Union. Indeed, we know that it is the great aim and desire of the Union that the States may be so thoroughly aroused to Sunday-school activity and zeal as to do their own work, with their own means, on their own soil. I allude to this because within the last few months some ill-advised persons have made charges, through the columns of the press, upon the voluntary work done in Illinois, as operating against the older agency already in the field. We have no difficulty here. The American Sunday-School Union works with us.

There can be no antagonism. It is the same work, and when it is done the workers may retire, not before. I had a very satisfactory talk with the Missionary Secretary of the Union, and our position is understood, and our work seen to be one and in harmony. We who love the Lord Jesus Christ *must* be one in labor for him. We cannot afford to fight each other. The devil is too strong for us divided. We must come up in solid phalanx if we would overpower him. It does the Christian heart good to see the denominations fraternizing as they do upon this platform and in this Sunday-school work. We want the footmen of the Lord's hosts to stand up solidly to the fray, and with Jesus' all-conquering banner over them,—that blood-stained banner of the Cross,—knowing nothing for the time being of denominational regiments and divisions, but only anxious to win the victory, we shall go forward conquering and to conquer. The days of the millenium are nearer dawning as we thus look into each other's eyes and see only Christ, and not denomination, beaming from them. May God keep us as a Church in this love and union and fraternal harmony in doing His work!

In carrying out our Sabbath-school labors in Illinois, we think the volunteer system better than the paid agency, for this reason: A paid agent goes through the county, organizes a Sunday-school Convention, leaves it and goes away, perhaps not to return for months or years, if at all. But we find a man on the spot, whose home and interests are settled there, and we say to him, "We want you to be superintendent of the Sunday-school interests of your township. You are the man for it. We expect you to organize a Sabbath-school wherever there is need for one, that one may be planted within the reach of every child in your district by the next meeting of this county Convention!" You may say it is a pretty heavy burden. It is not to a man who loves Christ! Of course that man feels his responsibility. We put him upon his responsibility. The trouble with too many is that they do not have their responsibilities weigh upon them enough. It brings out the man and the Christian to put him to the task for his Divine Master.

Then I believe that in establishing these Sunday-schools through the existing agencies on the ground, that they will be fostered. I believe that a denominational Sabbath-school is better than a union Sabbath-school, any time! (Applause.) And for this reason: You give us a denominational school, and some denomination is responsible for it. I look upon it as the germ of a church; and when I see a school thus planted, I expect to see it growing up in due time to a church of the Lord Jesus Christ. I care not for the name of the church, so that it be only a church of Jesus Christ. I superintend a mission in Peoria, Illinois. I hang out the banner of the Presbyterians, because I am a Presbyterian. When we come to organize into a church, everybody will know what kind of a church it will be. If my school was a *union* school, we would

have, perhaps—well, a *little unpleasantness!* (Laughter.) Therefore, I say, I would give the preference to denominational schools; and we tell the workers in our field, “The denomination that works the hardest will get the greatest good; and if the Methodists get ahead, we say, God bless them! If the Baptists beat us, all right—*‘to the victors belong the spoils!’*” (Applause, and cries of *That’s it!*) And we have no trouble. As a representative of Illinois, I feel authorized to say that we work in perfect harmony in all the orthodox denominations. We are in full sympathy with each other in this Sunday-school work; and we meet the question of property in the schools established fairly and squarely on that ground.

(A QUESTION BY DR. FISH: Do these brethren go on their own account and in their own way exclusively, or with suggestions?)

ANSWER: With suggestions. A State Executive Committee has the whole thing under its charge. It is composed of one member from each evangelical denomination. There is brother JACOBS, of the Baptist Church, EGGLESTON, of the Methodist, TYNG, of the——(the speaker hesitated, as if to recall the denomination of his fellow-laborer and his own brother-in-law, A. G. TYNG, of Peoria, which for the moment had seemed to escape him, and finally, in the midst of laughter and applause, said:—)my brother TYNG, of the Episcopal Church!

By way of illustration, continued the speaker, last fall I was at a county Convention where six men were appointed. We did not choose men outside of the work. “There is General so-and-so,” suggested some, “he is a man of great popularity; you ought to appoint him.” “No, sirs! we count no man worth anything in this work unless Christ counts him as a disciple, and an earnest disciple at that!” (Applause.) “Is any man here from —— township?” we ask. One responds, “I am from that township.” “You are the man we want, then. We want to make you, brother, Superintendent, Vice President, of that township.” Thus we got the men for the six districts. They wanted us to give them a solemn charge. We got them in front of the audience and told them their duties and their obligations. We charged them that their duty was “to foster and build up the Sabbath-schools already existing, by every means that they could command, and to plant new Sabbath-schools wherever in their district one was needed.” They were also to see to calling the monthly meetings, and placing them under efficient management and control, with all other duties that their warm hearts, and earnest zeal for the Lord Jesus Christ and the salvation of the dear children around them, would suggest. I have since received word from that county that at the next State Convention they will report a Sunday-school in every school district where it was feasible to establish one. (Applause.) Now, what can equal this voluntary agency, thus earnestly and zealously carried on? It is self-supporting to those who are engaged in it, paying them over and

over again in their own souls, warming their hearts, and lifting them into the sphere of sweetest enjoyment in the Lord's service. I can, to be sure, give a man three or four hundred dollars a year to do this work for me. I may thus do it by proxy. But oh, brethren, how much, *how much* better it is to do it myself! (Yes! yes! from the delegates.)

In conclusion, let me say that we want to go on in this work in Illinois, and we feel from our experience that we could wish to see it going on in every State of our beloved Union. You all have the men. You all have access to the mercy seat. You are privileged to pray the Lord of the harvest that he will send forth laborers into his harvest. Set the example. Go to work immediately when you reach your homes. If there is a man on this floor who has not entered this work of organization by counties and by townships, let him say, "By God's help I will give this year one-fourth, one-third, one-half of my time to the sole service of the dear Lord Jesus, my Master. For when I lie upon my dying bed, will it be a consolation to me to know how much money I made the last year, how many comforts I have gathered around me, by my incessant industry in worldly affairs? Oh, no! That which will give me comfort in that hour, as I lie on the verge of eternity, will be *what I have done for Jesus!* Oh! it pays in this world. Labor for Jesus brings its own sweet reward here. But it pays for eternity. Brothers in business life, consecrate yourselves to Jesus' cause. I, with you, like to make money. But I tell you, I never in my life had such solid satisfaction, such unalloyed pleasure, as in the last four months travelling through my State in the interest of the Sunday-school cause, meeting with the brothers beloved in every field, who are going forth with earnest faith and love and tears, sowing these seeds of righteousness. I meet them and greet them, and take them by the hand, and we strengthen and cheer one another, and God gives us to know the blessed compensations there are in sympathy of mind and heart in a common work done for Jesus. They tell me of their toils and triumphs through God's grace, of the souls of children that are being born into the kingdom, and my whole soul goes out with them; it is refreshed as in gardens of spices. Oh, this work pays! It pays! Business men, who work hard for the world, work hard for Jesus. Give yourselves, give your time, give your money, give your talents, give your sympathy and presence and counsels, to this work. Set the example. Go home to begin in your own field. Gather your friends and fellow-teachers. Have faith! Pray! Work! And God will bless your sanctified energies thus put forth, and the whole nation will be revolutionized through the influence of these blessed Sunday-school labors.

Mr. STUART, ex-cathedra, remarked that Mr. REYNOLDS was the man who, in Christian Commission times, got a check for \$10,000 from one farmer in Morgan county, Illinois; and Chaplain

McCABE, of Ohio, was the sweet singer who sang the money out of myriads of pockets over the land. By special request, Chaplain McCABE would sing a beautiful solo before the adjournment.

Mr. REYNOLDS was announced to lead the morning prayer-meeting, held daily at the Young Men's Christian Association Rooms; and it was announced from the Business Committee that hereafter the preliminary prayer-meetings would be dispensed with before the Convention, and the devotional exercises be interspersed with the exercises of each session.

Chaplain McCABE now sang a beautiful and touching solo, "Mary Magdalen," with feeling effect.

Vice President H. THANE MILLER, from the chair, urged the brethren to take away with them the precious sentiments of the song, and to allow the impressions of the hour to take hold upon all their hearts, and to come up to the evening session with strong faith, and in the spirit of prayer, and with such longings after souls that they should be disappointed if they did not have conversions there, in the Convention, in the evening's session.

A brief prayer, and the benediction from the Rev. Dr. KIDDER, closed the afternoon's session. The interest and power of the exercises were felt to be rising at every hour, and the delegations and visitors kept pouring in in increasing numbers from every direction.

First Day,

THIRD SESSION.

WEDNESDAY EVENING.

The Convention reassembled at quarter before 8 o'clock. Long before the appointed hour the church was crowded to repletion, pulpit-platform and stairs, aisles and galleries, and every available spot for standing or sitting, being occupied. Such an audience has seldom, if ever, gathered in any church in Newark. While the vast assembly was in waiting, Mr. W. H. DOANE, of Ohio, author of "The Silver Spray," performed some fine voluntaries on the organ.

At the hour for opening, Mr. STUART took the chair, and called for the Sunday-school Volunteer Song,—

“We are marching on,
With shield and banner bright.”

The Rev. ERWIN HOUSE, of Ohio, led in prayer.

Mr. STUART then introduced the Rev. H. CLAY TRUMBULL, of Connecticut, New England Secretary of the American Sunday-School Union, who delivered the following address upon the topic appointed:

RELATION OF THE SUNDAY-SCHOOL WORK TO HOME INSTRUCTION.

BY THE REV. H. CLAY TRUMBULL.

God's first institution for man was the Family. When He created man in His own image, “male and female created He them.” “He which made them at the beginning,” said our blessed Lord, “made them male and female....Wherefore they are no more twain, but one flesh.” “And did He not make one?” asked the prophet. “And wherefore one? That he might seek a godly seed.”

The Family, as the primal institution for the uprearing of a godly race, has been ever honored with the approval of its Divine Founder, and it stands to-day hedged about and protected by His ordinances, as Jerusalem is girt and shielded by its surrounding mountains. The Family is God's chosen agency for a specific work; no weapon that is formed against it shall prosper.

But here we are gathered in National Convention in behalf of another agency than the Family for the religious instruction of children. Is there no danger that the Sunday-school shall interfere with the Family? no danger that it shall assume the duties, or divide the mission, of the earlier and ordained instrumentality for the desired work? Many have feared such a danger. Many have believed it to exist. It behooves us to consider the question well.

Nearly half a century ago, Dr. CHALMERS, speaking of the objections made to Sunday-schools in Scotland, said: “There is none which floats so currently, or is received with greater welcome and indulgence, than that they bear with adverse and malignant influence on family religion.” A little later, the same objection to the new American Sunday-schools was referred to and combated by such men as Bishop HENSHAW and Rev. Drs. ARCHIBALD ALEXANDER, GEORGE POTTS, and ALBERT BARNES. Even now the suggestion is often made, that, while the Sunday-school has accomplished much good, its influence on household religion has not been wholly beneficial. Such intimations have

come under my notice in as influential periodicals as *The New Englander* and *The New York Evangelist*. Even as foremost a Sunday-school writer as Dr. Todd has but recently expressed a fear of the tendency of the new institution to supplant the older one. Indeed, from my observation, during the past ten years, of discussions on the Sunday-school theme in ecclesiastical gatherings and religious periodicals, I am satisfied that the belief is quite common that in Christian households, before the days of the Sunday-school, there was more of parental religious instruction than at present. So frequently did I hear this intimation made from respectable sources, that I determined to ascertain, as well as I could, its truth or falsity. Accordingly, I have been gathering material to shed light on this question, for now several years; and of it I purpose to speak to-night. I am convinced, from my studies, not only that household religion has extended in its scope, and that its standard has been raised just in proportion as the Sunday-school has made progress, but that there has never been any systematic religious training of the young in the family except in conjunction with the Sunday-school or its substantial equivalent. Indeed, I go further, and claim that

The Family is, in the providence of God, incomplete, hence insufficient for the religious training of the young. That an exclusive reliance by parents on household opportunities for the bringing up of their offspring in the nurture and admonition of the Lord is unscriptural, irrational, and in the face of the experience of the Church of God.

After the fall of man in Eden, the decline of the race, and the cleansing of the world by the deluge, God commenced anew to secure to himself a peculiar people; and to this end He instituted the Church, to supplement and to render more effective the Family. From that time to the present, the Church has been a God-approved agency for the religious instruction of children,—never seeking to abolish, but ever ready to aid and to add to, pious home instruction. In such an address as this, time cannot be taken to more than outline the arguments in support of this view. The full testimony, either from Scripture or history, cannot be fully stated here. It is sufficient now to say that the details of the covenant with Abraham show that he was to put his children under church influence. The practice of the Jews was to bring their children into church gatherings. The children had a place, and received instruction at the church festivals. In the synagogues the Bible was studied,—much on the general plan of the modern Sunday-school,—by young and old together. The Saviour found this plan prevalent, in his day on earth, and approved it. The early church practiced it. Only in the sad lapse of the dark ages did the church teaching of children decline; and then those branches of the church which retained the pure faith continued firm in this doctrine and practice. There was never a time when the Sunday-school did not thus, in one form or other, exist

among God's people; and Robert Raikes merely revived an old custom and work in his Sunday-schools at Gloucester.

I am confident that a fair examination of the religious condition of England, Ireland, Scotland, Wales, and America, before and since the origin of modern Sunday-schools, will show that nothing like the present standard of household training in these countries severally was known before the Sunday-school was introduced. The testimony developed in history points all one way. It seems to leave no room for doubt or question. But just here it may be asked: "How is it, then, that so erroneous an opinion as to the contrast of the past with the present in this particular has gained any credence?" It seems to me this is answered by the admitted popular tendency to over-estimate the good of the past, and to underrate present good. Solomon rebuked this tendency, in his day, when he said: "Say not thou, 'What is the cause that the former days were better than these?' for thou dost not inquire wisely concerning this!"—that is, don't ask the *reason* of the decline, for there has been nothing of the sort. And this croaking did not begin as late as the days of Solomon. "The whole congregation murmured against Moses and Aaron in the wilderness." Going out from the bondage of Egypt to the glories of the Promised Land, the Hebrews longed for "the cucumbers, and the melons, and the leeks, and the onions, and the garlick," which were theirs when they "sat by the flesh pots" and "did eat bread to the full." Even Lot's wife looked back with loving regret on the town from which she went out, and perished before she could decide that she should really gain by turning away from good old Sodom. And doubtless the children of Noah wished many a time for the greater social privileges and the freedom from restraining bigotry of the antediluvian age. It has ever been difficult to bring men to see the good which they have, or which is before them, in contrast with that which is behind.

Now, briefly, as to England. Lord Mahon, in the closing chapter of his history, shows how low a state of morals and intelligence prevailed in that country up to the origin of Sunday-schools. Mr. Watson, the Sunday-school historian, adds other facts of similar purport. Gambling and intemperance prevailed widely. Highway robbery was common on the best-traveled roads. Licentious publications were "read aloud for the amusement of large circles of the best company in London." John Newton said when he came to preach in that city that he was almost the only clergyman who preached the pure gospel there. Bibles were rarely found with the common people. Bible-teaching in the family was rarer. The Lord Lieutenant of one of the counties is quoted by Lord Mahon as saying that he knew only two families in all the county, among the better classes, who had family prayers. For a single item, it may be mentioned that fifty years before the origin of Sunday-schools in England, there were three times as many grog-shops in London as fifty years after Sunday-schools were intro-

duced. And this, although the population had three-folded meantime.

Oh, the contrast between a century ago and now, in England! What a gain has been made in education, morals, and the habits of social and religious life! As to the matter of household religion, I may quote, as an illustrative item, this testimony from a recent English letter-writer to one of our well-known literary periodicals:

"Scarcely a family, at least none who lay claim to any degree of respectability, fails to have family service at least part of the day. * * * * The servants come in, bringing with them their Bibles and the benches on which they sit. Men who do not profess religion, as it is understood among us, seldom sit at meat without 'grace,' as it is here called. * * * * At her breakfast-table, where the Queen appears as the woman, and lays aside the queen, she frequently says grace. I dined the other day informally with the Lord Mayor of London. He came from the bench where he sits as a magistrate daily; laid aside his robes and triple gold chain, which are the insignia of his office, and approached the dinner-table, around which stood several gentlemen. In a simple and unaffected manner he said grace, and asked his guests to be seated. * * * * The very Billingsgate women, as they warm over their brazier of coals their homely meals, are heard to say: 'We ought to be grateful, sure.' Nor is this cant."

So much for England! As to the agency of the Sunday-school in bringing about this change it matters little, when merely considering the question as to the *fact* of such improvement. Yet it may be worth while to remark that so competent and impartial a witness as Lord Mahon says positively, as to this: "Among the principal means which, under Providence, tended to a better spirit in the coming age, may be ranked the system of Sunday-schools."

Now for Scotland! The facts would not show very differently for that country and for England. Scotland has been long called the Land of Family Religion. But not all households have been always godly there. There was a dark day, religiously, before the Sunday-school was introduced there. About the opening of the last century a volume on "The Just Measures of the Pious Institution of Youth" was published by one George Munro. It is a modest little volume of some eight hundred pages, treating of the religious teaching of children as a novel theme. In its preface, the author speaks sadly of the prevailing "contempt that is put on revealed religion," and expresses the belief that personal religious characteristics "are scarcely discernible any more." While, perhaps, "there are still some good souls, * * * * it is certain that the number of such is very small. * * * * They are like a few precious jewels that lie hid under the rubbish and desolations of a stately fabric, and cannot be found out but by a long and laborious search." Not a very bright picture that of Scotland in ante-Sunday-school days!

"Is it possible," asks so faithful a witness as Dr. Chalmers, "for

any man at all acquainted with the chronology of Sabbath-schools to affirm that they are the instruments of having overthrown the family religion of Scotland?" Then the good Doctor tells of the "woful degeneracy" which had been going on in the religious habits of the Scottish people for a long time before the Sunday-school day. The question had become, he said, "not whether the rising generation shall be trained to Christianity in schools, or trained to it under the roof of their fathers, but whether they shall be trained to it in schools, or not trained to it at all."

But a better example of the value of Sunday-schools to home religion is, perhaps, found in Wales than in any other country. As Scotland has been called the Land of Family Religion, so Wales has been called the Land of Sunday-schools. One-fourth of the entire population, from the cradle to the grave, is found in the Sunday-school. Whole districts show, by the census, two-thirds of the people of all ages in Sunday-school. If the Sunday-school could work harm to the family anywhere, it would be likely to in Wales, where it has such full and free sweep.

Wales seems to have had no special advantage over other parts of Great Britain a century ago. Indeed, when, in 1785, the Rev. Thomas Charles, of Bala, canvassed much of what is now the best-cultured part of the Principality, he found not one in twenty who could read, and whole districts without a single copy of the Bible. Not a great deal of Bible-teaching in households there, I reckon! In fifty years from then, the Sunday-school "had gained a footing in every town, village, and hamlet in the land." To-day, Wales stands admittedly the best evangelized portion of the world. With a population hardly twice as large as New York city, it has nearly ten times as many churches and chapels as New York. In 1864 there was in all Wales but one conviction for murder. One of the circuit judges, after ten years of service in three counties of Wales, said that "during that period only six persons had been convicted before him." It is but lately that we read that at the opening of the Maiden Assizes, the judge and jury put on white gloves, in token of the fact that not a case was on the court calendar for trial. In Welsh households the Bible is more generally taught than in any other households of the world. Who doubts that the Sunday-school has been largely the agency for this reformation? (although that is not material to the point in question). A report, in 1859, from one of the Assistant Commissioners of the Royal Education Commission—impartial testimony—states as to "that change in the moral and social position of the population of the country to which a parallel can scarcely be found in history." "There can be no mistake here as to the cause; we have to deal with no complications in the social condition of the population of the Principality; it is traceable, as it were, step by step to the Sunday-school as the main social agency."

Thus, where the Sunday-school has had freest range and greatest power, its influence on home religion, and its help to godly family

training, are most apparent. God hasten the day when in the households of all lands the children shall be as faithfully taught as in the families of Wales!

But it is America with which we have most to do. How about the good old Puritan days, when every child was taught the Bible and the Catechism in the home-circle? In the first place, there was no such habit of home-teaching for fifty years before Sunday-school days in America, as is quite generally supposed. Again, the present standard of family instruction is far higher in the Christian households of this country than many croakers seem to think. The early fathers of New England—to take that section as furnishing the best illustrations of old-time piety—did not rely exclusively on the family for the godly training of children. The Bible and the Catechism were to be taught in the common school, and the parish minister was to publicly catechise the young on the Lord's day. So long as this idea prevailed, the children of Puritans were measurably well taught. But the vicious element of Church-and-State combination wrought the ruin of the original plan. Gradually, religious teaching was dropped from the common school; the pastors generally ceased to catechise in public; and by-and-by the family was left to do all the work of instructing children in religious things. Of course, a sad lapse followed. Looking at the condition of this country at the opening of the present century, it will be seen that infidelity prevailed widely, and that the standard of morals was low, even in the best portions of the land. Household religion was but little known. Only in exceptional cases (ten-folded in number among the families of *now*) was the Bible or the Catechism faithfully taught in the home-circle to children. The sweep of the Unitarian heresy over a large part of New England indicates how few of the professed Christians had been in youth grounded in Bible truth. College and church records, and published historical sermons, go far to show the general decline, in that period, of vital godliness, and the consequent decay of family religion. Such moral exhibits as that in Dr. Lyman Beecher's sermon on the Waste Places of New England, cluster facts which illustrate the sad religious needs of *then*. Take a single historic example from the Half-Century Sermon of the Rev. Dr. McEwen, of New London, Connecticut, published thirteen years ago. He says of that community, when he was settled over its First Church, as a pastor, in 1806: "Little of family religion could be found. * * * * So far as careful inquiry can be relied on for the knowledge of facts, in but two families in this whole congregation was daily family prayer maintained; though prayer, Saturday evenings, was every week offered by one other householder, at the head of his family. Probably in two other houses, perhaps in three, belonging to two other religious denominations, family prayer was, by laymen, daily offered." In other words, in six families, at the outside, in all that town of New London, was there even nominal family worship. And those

were the "good old days" for which many now groan in longing desire! And this is the family religion which the Sunday-school might break in upon!

The Sunday-school was introduced into America, in only exceptional cases, prior to about 1810. Thenceforward, until 1825, it extended rapidly. With the revival, through the Sunday-school, of the Church teaching of children, household religion was revived, and it has made steady progress to the present time. As to the present habits of Christian families with their children, I claim to be entitled to speak with some positiveness. For now more than ten years I have visited from family to family, being, in all, in thousands of homes, in twenty of our States, and this with members of various Christian bodies, as well as with those who are irreligious. Out of these opportunities of observation, I say unhesitatingly, that while there are still far too many professedly Christian parents who neglect their children, there is vastly more of household religion now than history gives any reason for our believing to have existed half a century or a century ago. Indeed, the brightest picture I have ever seen painted of the ideal Christian household of olden time, by no means equals what I often find in the homes of modern Sunday-school workers.

I could point you to families, each one the type of a class, where, after the ordinary morning worship, including responsive or alternate Bible reading, singing, and prayer, each person at the breakfast table, from the grandparents down to the least of the lisping little-ones, recites a passage of Scripture, as precedent to the "grace at meat;" or where, on Saturday evening, the whole family gather for the study of the Sunday-school lesson, helping and quickening each other in Bible study; or where, bright and early on Sabbath morning, each child recites the lesson to papa or mamma, and is questioned and counselled on its truths; or where, whenever the father is at home on a Sabbath, an entire home-service is conducted for the benefit of all—with reading, singing, prayer, and a sermon—the children having a full share in each part, even to repeating the text and sermon-heads as they are given; or where each child of six or seven, in the family, in turn leads the household devotions, and together all have a daily class-meeting, or home prayer-meeting, in which each exhorts or relates experience, and receives special counsel. But recently it was mentioned by a Sunday-school superintendent of my acquaintance, that on his return from Sabbath afternoon service his three younger children came to him and recited each the Westminster Catechism through, without missing an answer. And as far as that catechism alone is concerned, I believe that it is learned and recited in more families to-day, in New England, than it was fifty or one hundred years ago. Indeed, I think that nothing but thoughtlessness or culpable ignorance of the facts can account for the current slanders on modern home religion, or the false magnifying of the good in the mythical "olden time."

But thus far I have spoken only of the relative *amount* of family religious teaching formerly and now. When the *character* of that teaching is considered, the advance is yet more marked and gratifying. Why, before Sunday-school days a child was hardly deemed an accountable moral being. The capacity of the little ones to receive religious truth was not dreamed of by our fathers. Even Dr. Doddridge, whose published sermons on the Religious Education of Children called attention to this theme almost as if it were a new one, speaking of a child some five years old, remarked: "Without a miracle, it cannot be expected that much of the Christian volume should be understood by these little creatures, in the first dawning of reason, though a few evangelical phrases may be taught, and sometimes, by a happy kind of accident, may be rightly applied." In the American Sabbath-School Magazine, as late as 1828, an article appeared, under the caption of "Can Children Reason?" to prove "that children are capable of thinking and reasoning for themselves." A year or two later, President Wayland, of Brown University, in a sermon before the American Sunday-School Union, in noting the "encouragements to religious effort" in modern times, asked: "Who would have supposed, unless he had seen it, that anything valuable could have been communicated to an infant of only two or three years old?" This child-capacity he mentions as "discovered within a few years."

So general was the belief that young children were incapable of understanding religious truth, that parents were often unwilling to have their little ones talk on a subject thus beyond their comprehension. Dr. Beecher mentions that one plea for the exclusion of Bible study from public schools was based on the idea that it would promote irreverence among those to whom its truths were unintelligible. More than one mother in Israel has told me of her early days, when, if children wished to talk of religion or pray together, they must get by themselves in some upper out-of-the-way room, or be rebuked for their impiety in discoursing of matters beyond their comprehension. Rev. Dr. Kirk says truly of that day: "*Indoctrination and restraint* [for the young] were the highest aims of parents, preachers, and teachers, and *amusement* the chief aim of authors who wrote for children."

Of course, with this view of a child's capacity, child conversions were rare, and such cases as Phebe Bartlett's conversion were deemed hardly less marvellous than Gilbert Tennent's trance. In the Seventh Annual Report of the Philadelphia Sunday and Adult School Union (the society which immediately preceded in its work the American Sunday-School Union), under date of May 25, 1824, it is stated as a noteworthy fact that "In St. James Sunday-School, Lancaster, there are some pious *children*"—the word children being italicised. And again, that in one of the schools of Delaware county "a boy has made a public profession of religion." Who would think of giving such prominence now-a-days to a godly child?

Has not enough been already said to show that, as a *fact*, children are at present vastly better cared for, religiously, in the family circle, than before the days of Sunday-schools? Would time admit, I should like to dwell upon the great helps to parents in their home work furnished in modern Sunday-school appliances—children's papers, cards, pictures, library books, and hymns—almost or quite unknown a century ago. But a reference to that point must answer here.

It would also be well to speak of not only the *fact* of progress in all these things, but the certain tendency to good for home religion in the Church or Sunday-school teaching of children. This, too, must now be passed over in mere suggestion. That which really as a whole advances the religious interests of the young promotes those interests in all departments of effort. The more religion is considered by children away from home, the more it is thought of and talked of at home. As well might it be claimed that social prayer-meetings had a tendency to diminish prayer in the family and in the closet, as that Sunday-school teaching diminishes teaching at home. The reflex influence of the child's Sunday-school study is felt constantly in the child's home-life. Scarcely a week passes but I find myself, as a father, quickened to a new sense of responsibility, and incited to new religious effort for my children, by what they bring back to me from their own loved Sunday-school. Nor do I believe myself alone in this.

The added advantage of the power of numbers and sympathy in the Sunday-school is very great for good over the child's mind. For your children, as well as for yourselves, "forsake not the assembling of yourselves together, as the manner of some is." What is said by a fresh voice at school—although often before said at home—comes frequently with fresh power to a child's mind. Moreover, the skilled teaching of many of our best infant-class and other Sunday-school teachers cannot be equalled by one in a hundred parents. Few can afford to be without this help to their little ones. The best parents do not wish to be. The story is told of Rev. Dr. CHALMERS' availing himself of the visit of an effective children's preacher to his house, to seek the full conversion of one of his little ones. He asked that preacher—accustomed as he was to deal with children's minds—to go with the child into one room for prayer and conversation, while he went into another to pray earnestly for a blessing on this united endeavor; and thus both wrestled with God for that child's soul until the child had found peace in believing. Was Dr. CHALMERS less the loving, faithful father for thus calling outside helps to his aid? Is that mother less likely to be a watchful, tender nurse who summons promptly the family physician at her child's first symptom of illness? No! no! God's plans never conflict. "All things work together for good to them that love God." The triune agency of Family, School, and Pulpit—all included in the general scope of the Church—can alone be relied on for the religious training of the young.

Neither of these parts is complete by itself for this high purpose. Parent and teacher and pastor should strive together for the spiritual good of the little ones, that so "thy children" shall not only be "like olive plants round about thy table," but also "planted in the house of the Lord," where, tended as by Paul, and watered as by Apollos, they may "flourish in the courts of our God" and "still bring forth fruit in old age."

MR. TRUMBULL'S address was received with the profound interest and attention which the subject and its careful treatment merited.

On its conclusion, H. THANE MILLER, by special request, sang "The Old, Old Story," a touching relation in verse of the story of salvation. The congregation joined in the chorus, and the whole effect was deeply and spiritually impressive.

"We are Volunteers in the Army of the Lord" was sung by Mr. DOANE, when Mr. STUART introduced H. THANE MILLER, of Ohio, as the next speaker. In his brief word of introduction, the Chairman tenderly alluded to the fact that while the natural sight of his beloved brother, during the last few years, had gone out in darkness, yet his spiritual sight had been growing brighter and brighter each day. He knew how his brother's great heart of love yearned for the salvation of souls, that those in the audience who had not yet seen his Jesus with the eye of faith, might look upon Him to-night and find Him to be the Light of their souls. He should not confine him to any special topic of remark. Looking over this vast audience, continued the Chairman, there are, in all probability, *some* precious souls who are out of Christ. O, dear fellow-traveler to eternity, come to Jesus, just now! Be able to say as did that gallant young officer dying on the battle-field, "Chaplain, tell mother,—tell mother,—*there's not a cloud between me and Jesus!*" You will now listen to one who will speak to you earnestly, plainly, of the great salvation. If there is one thing that we desire more than another, as members of this Convention, it is that we may not only have our own spirits refreshed, but that by God's grace we may leave behind us when we go from this place such an influence upon the Churches and Sabbath-schools as shall result in a gracious revival of religion, that will spread not only in this city and through New Jersey, but through the length and breadth of the land.

ADDRESS BY H. THANE MILLER.

MR. MILLER was greeted with applause. In his happy introduction he alluded to a visit he had made to his brethren in Chicago, and to the exhilarating effects of the atmosphere leading

him into what were to him excesses of style in his address at Farwell Hall; but the pressure seemed to be upon him, he felt the stirring influences, and he could say that great and glorious as was the record of the Illinois brethren, the half had not been told.

So far as the impression of this day's proceedings had gone, he had summed them up in three lessons.

1. We may gather from the example of earnestness set before us, that as Sunday-school workers in general we have not faith enough in God. Those earnest workers were inspired by faith. So it has ever been. The work in England done by MÜLLER, and that in London by Mrs. RENNYARD, who was the means of establishing a great number of missions among the destitute, were done through this strong faith. And by this faith a lady in Richmond, Indiana, Mrs. COFFIN, who is a member of the Friends' Society, has carried on a glorious mission work in that city, visiting every family, without a single exception, in the place. And we must have this faith as teachers, as business men, as pastors, as parents, if we would see the work prospering and the children brought to Jesus.

2. Another thing we have learned is the necessity of *self-consecration*. It is comparatively easy for some to give of their means. They do not miss it. It is easy for some to take a little time from their business. It does not need their constant attention. But it is when we do these things to the point of denial and sacrifice of means, ease, and self, that we are brought to the point of zeal and earnestness which God owns and blesses. Those business men in Cincinnati (and there are some, thank God) who systematically set apart their time for Christ, and partners of firms who divide their time that they may employ certain afternoons of the week in visiting their Sunday-school scholars, are the men in whose churches you hear of constant conversions among the children. Sacrifice for Christ, and you will see the blessed results follow.

3. A third thing taught is, that great success can be built up by ardent *enthusiasm*. That miserable marsh on which Chicago stands was made a most beautiful city by pure enthusiasm. It is full of it. Chicago is the place where more work is done, and more talk about the work, than any other place in the Union! (Laughter and cries of "Good!" "Good!") But I glory in their talk; if they did not talk so much they would not work so much! And if you, brethren of the other cities, have half as much to talk about, you may just begin! (Continued laughter.) Now, with this enthusiasm you can conquer success. Take a familiar illustration. Do you know anything so hard to get as a woman's heart that don't like you? Well, instances are on record, and in your experience, perhaps! (laughter), where a woman has been besieged, conquered, and unconditionally surrendered to the man whom she perfectly hated, just because he was enthusiastic

about it! (Increasing laughter.) Now, then, take this enthusiasm in worldly matters and consecrate it to the cause of Jesus. You will see the result of your labors. Then talk about it. Let the people see that it is important. I tell you that the Lord Jesus himself loved the young ruler who showed his earnestness by running to him; the Kingdom of Heaven suffereth violence, and the violent, the earnest, the enthusiastic, take it by force. Shall we not, brothers, have more of this *faith*, this *self-sacrifice*, this *enthusiasm*? We shall then see the children flocking to Christ as doves to their windows, and all over the land they will be given to the dear Saviour to whom they belong.

The speaker now addressed himself to the impenitent among his hearers, and especially to the young men and women present who had not given their hearts to Christ. Young men, young women (he said), as I would desire to tell you just what is on my heart if I were about going before the judgment seat of Christ, I tell you now, that I believe there is nothing on this earth for any human being equal to the religion of Jesus Christ. I believe you all ought to have it to-night! (Amen!) I believe you all can have it to-night! (Amen!) It is simply to be taken. Though you cannot see Him, He is just as present in this audience, here, waiting to save you, dear soul. O, won't you accept him? Young men! it was only a little while ago, I think three weeks, that a gentleman of Covington, Kentucky, was telling me of a father who had seen a neighbor of his who had a poor prodigal son whom he was seeking. He gave a suit of clothing to his friend and said, "If you should find my boy, tell him to come home, and although he went away from me and has lived a riotous life, yet he shall be welcomed back. Tell poor Ben to come home; his father waits for him; and as evidence of my desire to have him back, give him this suit of clothes, and do not come back without the boy." What father's heart that has a wandering prodigal does not yearn to have him back to his house? Just so, dear young friends, the Lord Jesus Christ instructs your Sunday-school teachers and Christian friends to come to you with the clothing of Christ's righteousness and offer it to you. This robe is for you, young man. God loves you tenderly. Jesus yearns for your soul with a yearning love. He would bring you back to your Father's house. Will you not come back? To-night? Now?

Six miles from Indianapolis, seven or eight years ago, a gentleman told me that he attended a meeting where Jesus was, and a young man was pricked in his heart and felt that he ought to be a Christian. He did not decide for Christ. Ten days after, the message came to this gentleman, "George is dying, he wants to see you." He went, and found a mother pleading in tones most touching that her dear dying son of twenty-one years of age would give his heart to the Saviour. He would not answer a word. Mr. C. then knelt down, took the boy's hands in his and pleaded for Jesus Christ's sake, and his own soul's sake, that he would come

to Jesus. But no answer. After awhile the mother asked, "George, who would you like to have preach your funeral sermon?" For the first time the young man seemed to feel at all that he was going to the judgment unprepared. The poor boy raised himself in bed and said, "O, God! I never thought that I should live to this age and then die and be lost!" and he fell back on his pillow and expired. Young men and women, though you may not be so near your dying moment, yet if you have not prepared for death you are in his awful condition. You did not expect to live to your present age, and then die and be lost! But there is no safety, no assurance, out of Christ, that his case will not be yours. O, I beg of you, give your hearts to the dear Saviour. I want you to do it because then your life may be happy and useful and your death a triumph.

I knew a young girl intimately. I saw her almost every day. She was a beautiful child, surrounded by all that wealth and affection could bring. Some of my brothers here knew her father, for he was President of the Young Men's Christian Association in Cincinnati. His residence was a magnificent mansion on a beautiful hill near the city. By home instruction and Sunday-school instruction, she, in early life, gave her heart to Jesus. One sad Saturday, turning around suddenly when near the fire, her dress caught, and almost in an instant she was enveloped in flames. Her screams brought her father to her room, and oh! what a scene for him to look upon! What horror must have crept into that fond father's heart! He said he never dreamt what misery was till that moment. He speedily extinguished the flames, and, finding that they had not reached his child's head, nor apparently had time to burn her severely, he thought himself the happiest man in all the world! for his darling was safe. He laid her on the bed, and began at once to apply such soothing remedies as he could command. Soon the child asked, "Father, how long must I suffer this intense agony?" "Oh, not long, Helen. Only an hour, I hope." For three-quarters of an hour she did not murmur nor utter a cry, nor say, "How near, dear father, how near is the hour up?" What submission in suffering was there! At last the poor father said, "I hope in fifteen minutes. Helen, you will be relieved from this great pain."

The physician came day after day. Mr. Neff at last saw by his countenance something that aroused his suspicions that his daughter would not get well. "Doctor," he said, "do not keep anything back; tell me all." The poor man, who was an intimate friend, burst into tears as he replied, "God knows, Mr. Neff, that I wish I could do something more for Helen, but I have done the last thing in my power; she must die, I am afraid, before to-morrow morning." Never, as that father told me, never had he experienced such feelings. "Oh! how can I tell her?" He went to her at last, took her hand in his, and with all the calmness he could command, said: "Helen,

you, are a very sick little girl." "Yes, pa, I know it." "Helen"—and the poor father could scarcely frame his words, but God taught him—"Helen, sometimes little girls who are as sick as you are very long sick." "Yes, papa, I know that." He could scarcely go further, but at last had strength given him to say, "My dear child, sometimes little girls as sick as you are do not get well at all." The child turned her eye, beautiful and bright, upon him, and said, "Pa, I am not afraid to die!" God be praised for a religion that can enable a child, in such sweet trustfulness, to utter that testimony! That day was one of farewells to parents and grandparents and brothers and sisters. Her brother Wallie kissed her and said, "Helen, you must forgive me for often annoying you." "O brother Wallie, I have nothing to forgive. I want you to ask Jesus to forgive you, and make you his dear boy." He has asked Jesus, and since his sister's death has united with the Church. Then her parents bade her farewell; and just before midnight she asked them to sing

"Jesus, lover of my soul,
Let me to Thy bosom fly;"

and she sang clearly and beautifully, without a tremor in her voice, through it all. Then she commenced the Lord's Prayer, and that father said he never heard the words "Thy will be done in earth as in heaven," uttered as she uttered them. When she closed the prayer she seemed to be for a time breathing an inaudible prayer, and at 12 o'clock the Bridegroom's voice was heard, and Helen went out to meet him, and the door was shut, and Helen went in to the marriage supper of the Lamb.

God help you, my dear, dear fellow-travellers to eternity,—God help you to give your affection, your talents, your influence—everything, to the dear, blessed Saviour to-night! (Amen!)

THE CHAIR: No address we can have now will be so appropriate as an address to the Throne of Grace for the impenitent in this house, and for a baptism of the Holy Spirit upon this Convention and this city. We will spend two minutes in silent prayer, to be followed by the Rev. Mr. McMILLAN, of Pennsylvania, in audible prayer.

After an impressive silence, followed by a fervent audible prayer, the hymn

"If I come to Jesus,
He will make me glad,"

was sung, and the Rev. ALEXANDER SUTHERLAND, Secretary of the Wesleyan Sunday-School Union of Canada, addressed the Convention.

REV. MR. SUTHERLAND'S ADDRESS.

The speaker expressed his delight at the spirit of fraternal union he had seen so beautifully manifested in this Convention. He confessed to its strange effect upon him, perplexing and mystifying him as to his own church identity so completely that he really should fear that in a few days longer he would not recognize his denominational landmarks at all! He felt that we were one party, *the Sunday-school party*, and one denomination, *the Christian denomination*; and while, in our present imperfect world, denominations seem to be necessary and best, yet he saw, in the beautiful exhibition of oneness in this Convention, something prophetic of that better day dawning when all should be one in Christ, even as the Father and the Son.

Moreover, he could not but be won by the cordial reception of the brethren on this side of the line. He saw in it a true indication of the kindly feeling the Christian heart of this country cherished for their Canadian brethren. A good teacher in England was so wedded to old-fashioned methods of discipline that once a week regularly he had a good time in thrashing his refractory pupils, and when, one week, none were presented for the accustomed flagellation, he felt that he must administer the customary discipline "on general principles," so he used the rod all around! So, the speaker had sometimes conjectured, that American and Canadian newspaper and political talk tended to the same application of discipline, and that some day we might be for giving them a bit of a thrashing *on general principles!* (Laughter and applause.)

The speaker then reverted to the topic of Sunday-school and home instruction, regularly before the Convention. He thought it was pretty plainly shown, in the first address of the evening, that Sunday-school instruction was supplementary to family instruction where that is enjoyed, and a substitute for family instruction where that is not. Often very little religious instruction is given in Christian families, and, account for the fact as you will, it is nevertheless a fact, that a comparative stranger often has greater influence over a child's mind, in spiritual things, than its own parents and friends in the home. Christian parents, then, want all the supplementary help and influences that can be brought to bear upon their children for their salvation. The peril that the young are in was fitly illustrated by the story of the shark after the captain's child, who was only rescued by the unerring aim of the captain's rifle, which killed the monster and restored to him his boy. So the sharks are after our boys! Christian parents should welcome, and do welcome, all religious means and influences calculated to save them; and many have found the Sunday-school a blessed instrumentality in this work of salvation.

Then, where family instruction is not, the Sunday-school offers

itself as a most fitting substitute—especially in the towns and cities. Thousands and tens of thousands of children in our populous centres get that religious instruction in Sunday and Mission schools that they would get nowhere else. And in reference to a vast population of juvenile “Arabs,” whom many have looked upon as hopeless, the Sunday-school has gone down into even that dark mine, and brought out many bright gems that have sparkled and flashed with the light of a new-born intelligence in the high places of the moral universe. How many such have become full orbed in the sphere and kingdom of Jesus on earth, and are to be bright stars in his crown forever! The record of the faithful men and women teachers of Sunday-schools who go down into the ways of darkness and sin, and snatch from them the precious children, was graphically set forth by the illustration of the Austrian cavalry review, and the brave hussar who stooped in his saddle in the midst of the rushing charge, and snatching from the jaws of death the little child who had wandered into the open arena, lifted him unhurt aloft into his saddle. The shouts of the assembled multitude and the glittering decoration from the Emperor are but feeble foreshadowings of the honors that await those who snatch from eternal peril the bodies and the souls of the dear children of the land. “They that be wise (‘teachers,’ as the original may be expressed) shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and forever.”

In this work of the Sunday-school, none, then, should give a heartier, more earnest, and practical sympathy than parents themselves. It is a right-hand helper of the family. The speaker used the word *practical* sympathy advisedly, for he was struck with the grand application of an amusing incident he had lately heard, to much of the Christian and other work that was done now-a-days. Two negroes were at work, and one seemed disposed to shirk, when the other, stopping short, indignantly cried out, “You Sam! Do you ‘specks eber to git to heben?” “Course I does, Jim!” “Well, den, take hold and lift, you lazy nigger!” (Laughter.) Let us take hold and lift in this good work. We do not expect to get to heaven by our own good works, but after all there is a good deal of sound philosophy underlying the remark of the colored brother. (Laughter.)

The speaker, in conclusion, extended a hearty invitation to Sunday-school workers on this side to their next Annual Convention, to be held in October next—the exact time to be duly announced—in the town of Bellville. “In this work,” said he, “we are with you, heart and soul and purpose, and I trust we always shall be one, and that nothing shall retard or hinder the glorious Christian destiny that I think awaits this great and growing nation!” (Hearty applause.)

THE CHAIR: Our hearts were made glad this morning by

the eloquent and earnest address of welcome by Major-General RUNYON. We shall now be pleased, I know, to hear a word from an humble soldier in the ranks of his country, who was rescued from a life of sin by our Brother MOODY, and is now a Major-General in the service of King Jesus. Let us sing:

"Come Holy Spirit, heavenly Dove,"

and we shall hear from CHARLES M. MORTON, of Chicago.

After singing, Mr. MORTON, who is quite a young man, gave some items from his bitter and yet blessed experience, as follows:

MR. MORTON'S ADDRESS.

A TROPHY OF GRACE.

There is not a single one in the Convention who could have been more surprised than I to be called out to speak before you all. But when I gave my heart to Christ I promised to give Him everything, and now I will give Him a few moments in telling you what he has done for my soul.

I did not have the godly father and mother that have been spoken of by our dear friend TRUMBULL and others, nor did I enjoy the Sabbath-school influences of which many have here spoken so sweetly and truthfully. I grew up without a knowledge of the Saviour, and scarcely knew or believed that there was a God. I had an ungodly father, an ungodly mother, an ungodly family of brothers and sisters. At the age of twelve I went out into the world. I learned the printer's trade; and you know what those men are as a class—good-hearted, warm in impulse, easily led astray—they are their own worst enemies. I learned to be a printer in every respect. When the war broke out we shouldered our rifles and went to the front. Our lives there were wicked. My life was *very* wicked. I was a ringleader in drinking and in gambling, and it used to be my boast that I could blaspheme the name of God in more ways than any other man about. But God, in his kindness, saw fit to take me out of that life. The first link in the chain of mercy that I can see was the bullet that came and took my arm from my body. When it was first taken, O how I rebelled! But now I thank God that he took it from me. I came home. But in the town where I lived there was not enough life, not enough vice, for me; so I went to Chicago. There I found plenty of it. So long as I had a good situation and plenty of money, which I spent as fast as I could get it, I had no trouble—but one day I found my situation gone, my money gone, my so-called friends gone; I was in trouble indeed. And let me ask here, if I speak to one young man, or old man, in this house to-night, that drinks, let me ask if it is not a fact that these very so-called friends, that keep us away from Church and from Sabbath-school, and from our Bibles, are not the very ones that desert us in

the time of sorest need and trouble? (Yes, always!) I found it so. When my money was gone, they were gone. They knew me in the days when I was flush of money, but when adversity and poverty came they were not about. They didn't know me any longer. The liquor-seller was very friendly and showed me the greatest respect and attention when my pocket was full of greenbacks, all for his bar; but when his watchful eye saw the bills growing less and less, and I came down at last to the ten-cent and five-cent piece, there was no more room for me in his place. I was turned out into the streets. I looked about for some kind of employment. I had gone many a day along Clarke street, and had seen the sign of the Young Men's Christian Association Employment Office, but I never thought I should go near to enter it. I despised it. I despised every man that professed to be a Christian. I had no respect for the religion of Christ whatever, in any way or shape. But I made up my mind that afternoon, I scarcely know how, that it would do me no harm to go in. I went in, and stepped up to the employment agent who sat at the desk, and said, "Have you any employment?" "We have great demands for employment, but we have no place of supply on hand this afternoon, and seldom that anything a man with one arm can do." "Yes; it's about as I expected," I said, and turned to go. "Hold on a moment, my friend. Sit down a little." Slowly and almost mechanically I obeyed. I remember just how I felt. I saw his look, and I remember to this day those kind loving eyes, as he beckoned me to a seat by his side. He asked me a few questions as to my history, and finally said: "Are you a Christian?" "No, sir," I promptly replied. "Don't you think you ought to be?" "I don't know but I do"—that is the answer almost everybody gives to the same question. "You ought to be, indeed," was his reply, and he went on simply and plainly to tell me the story of the Cross, of Jesus' wonderful love, how He came down from Heaven to save such poor, sinful wretches as we all were, and gave the last drop of blood from His veins to redeem us. He laid down His life that my poor soul might live. I listened, was affected for a moment, but it passed away. "I will do all I can for you," he said; "come in in a day or two." I went, and he had a place for me.

Day after day, and week after week, that good man, and a few others just like him, followed me up with the simple story of the Cross, till a thorn was planted in my heart that was never removed till God took it from me. How I thank God for that load of guilt that became so heavy that at last I could bear it no longer. How I remember the night, after struggling under the burden for days, that at eleven o'clock, when my room-mate had gone to bed, I could not, I felt as if I had something I must do before I could lie down that night to sleep, I hardly knew what. I found myself going through the dimly-lighted reading-room of the Association's Building, across the hall to the room where the prayer-meeting is held, and not stopping till I had reached the spot where the

leader of the meeting usually sits; I there fell on my face, and said: "O, Lord! if you will take away this load of guilt and give me peace, and take away the sin out of my heart, and make me a child of Thy grace, I will serve you with everything I have as long as I live." And then and there, in that solemn hour and act of consecration, Jesus came to me and took off my load, and I rose up for the first time a *free* man since I entered the world.

And now I want to ask any and all in this house to-night who have not yet accepted of Jesus, why do you turn away from Him? Why do you turn him away? "Behold," he says, "I stand at the door and knock; if any man will hear my voice and open the door, I will come in to him and sup with him, and he with me." Lo, these many years, perhaps, the dear Saviour has stood at the door of your hearts, his locks wet with the dew of the night; stood like a servant, and knocked and knocked to gain entrance, and you heard him knocking and yet refused to admit him! Oh, why? Some may be here this night who are keeping the dear Saviour standing without. Why? why? Ah, it is a solemn and a sorrowful thought, too, that the beautiful hand which was pierced with nails on Calvary may be knocking at some heart's door to-night for the last time. Is it at your's, dear friend? Must you be written down as having no hope and as without God in the world? Oh, look up and behold that gentle form! Behold the eyes of the gentle Saviour looking down into yours, and saying, "He that cometh to me I will in no wise cast out." Perhaps some one here has felt for many years that he would like to be a free man. Perhaps you have longed to be rid of the vices that have weighed you down, and have tried again and again to be free, but failed, because you tried in your own strength, and you have come to the conclusion that you cannot of yourself break these chains. Well, it is too true that you cannot. I want to say to you that there is yet hope. You are longing to be free. You want some one to help you. You are saying, "I would see Jesus, I want his help." To you I would say, the Saviour is on the way to help you! Look up! The Powers of Heaven are pledged in your defence. There is no danger of your being overcome, if you will just put yourself in Christ's arms.

When Lucknow was besieged by the Sepoys, and the little garrison was starving, reduced to the last straits and in despair, and felt that they must surrender—and that was but to be put to the sword—long days and nights they watched and waited for relief. It was the afternoon of the last day that they expected to hold out. A child on the top of the rampart suddenly whispered in loud breathings, "Hark! hark!" "What is it, child?" "I hear music! The Highlanders are coming! I'm sure they are! Don't you hear them?" "It is only your excited imagination, child!" "Ah, I have heard the music so long that I ken its sound. I know it is the Highlanders! They're coming! They're coming!" The garrison held their breath. They listened. "Thank God! its true

—they're coming!" And the music floated sweetly on, came nearer and clearer and plainer, till round the mountain-side the Highlanders sped, with banners floating and swords flashing, eager to the rescue! The Sepoys were routed and the garrison free!

If now there is one despairing soul here to-night, shut up in the beleagured dungeon of sin, I would say to it: "Hark! Hark! Christ is coming! The Powers of Heaven are with Him! Open your eyes! Lift up the gates of your heart, and you shall see the blessed Saviour now as He moves in the glorious majesty of His might coming to your rescue, to put the enemies of your soul to the route, and to enter in and sit upon the throne of your poor heart! Oh, let Him do His own blessed work of deliverance for you! Let Him set your captive soul free from sin.

May God bless you! and convert every unconverted soul now in His presence! And grant that after the partings here, we may each one of us be gathered at His right hand at the last great day!

"Shall we gather at the river?"

was sung.

Mr. REYNOLDS, of Illinois, moved that a committee of three be appointed to hold open-air meetings in the squares of the city. The following Committee on Street-preaching was then appointed, namely: Hon. Judge CULVER, Illinois; Hon. C. C. LATHROP, New Jersey, and WILLIAM C. CHAPIN, Massachusetts.

Chaplain McCABE sang, by request, a beautiful descriptive piece entitled, "We drank from the same canteen."

The Rev. W. J. R. TAYLOR, D. D., Secretary of the American Bible Society, then offered a closing prayer, and dismissed the Convention with the benediction.

Second Day.

FOURTH SESSION.

THURSDAY MORNING.

The morning of the second day opened with much-needed clouds and showers. They left a grateful coolness after the heated temperature of the few days previous. To say nothing of the delightful change they brought to the Convention from the over-heated audiences of the first day, all thought of personal convenience was lost in the general rejoicing with Nature. The dry and scorching

weather that had lasted an unusual term for early Spring, had made the birds mute and silenced Nature's many voices. Now they all returned, and sang their sweetest notes to Heaven for the refreshment.

No abatement was seen in the morning attendance on the Convention. The church was well filled. The interest was eagerly sustained. The audience seemed impatient for the appointed hour to arrive.

Col. JOHN W. RAY, Vice President, occupied the Chair in the temporary absence of Mr. STUART.

The exercises were begun by singing

"Come, Thou Fount of every blessing,"

followed by prayer by WILLIAM VERRINDER, City Missionary of Jersey City, New Jersey.

"Battling for the Lord,"

was then sung from "The Silver Spray," WILLIAM H. DOANE, author of that book, leading the singing during the session.

The first order was the reception of resolutions, which were referred by rule to the Committee on Resolutions, without debate.

E. D. SMALL, of Pennsylvania, introduced a resolution on Temperance; Hon. ALBERT WOODRUFF, of New York, a series of resolutions on the establishment of a National Sunday-school Normal College, for the training of teachers; JACOB A. GARDNER, of Pennsylvania, one on the better observance of the Sabbath-day, and Rev. GARDNER S. PLUMLEY, one on the conversion of the scholars to Christ.

REPORTS FROM THE STATES.

The order before the Convention, by recommendation of the Business Committee, was hearing reports from remaining States and bodies, general and local, that had not yet been heard from.

NORTH CAROLINA.

The Old North State was represented by the Rev. THOMAS STRADLEY, a veteran Minister of Christ. He did not consider that his State was the flag-ship in this blessed war, but she was not far behind in the wake! He was thankful to be present. When he left his home in the mountains of Buncombe county, he did not anticipate a privilege that was truly making his last days his best days. The last day or two had been to him as good days as he could ask Heaven ever to let his vision rest upon. When a boy

he remembered seeing a flaming placard advertising a certain wonderful sort of mill that would grind old people young; and sure enough, on going to the exhibition, he saw by some means or other they had arranged it that an old man and woman would go up a ladder, get into a huge hopper, and after a little space of grinding, would come out laughing and dancing and singing! Thank God, he needed no such machinery as that to make him young again. The Convention had renewed his youth. Thinking upon the welfare of the dear children had revived early memories and youthful strength. He felt that he could to-day buckle his armor two holes tighter! [Applause.]

He had long been in the Sunday-school, ever since his young manhood, as a teacher, and he could point with an humble yet holy pride to a missionary to-day in the heathen country of Siam who went from under his instructions. The speaker was a pastor in a mountain district, where they had few Sunday-schools, but where they could, not long since, muster a bright little army of nine hundred happy children who marched with banners flying and to stirring music on Sunday-school parade. His own school had recently been blessed by the conversion of fourteen precious scholars, who were received into Church fellowship.

The general work in North Carolina, more particularly in its western part, was going on prosperously. We have a knowledge, too, of the eastern part, that many brethren there are alive to the cause, meeting in local conventions and concerts, and conferring as to plans for better carrying on the work. The fact that they were not sectarian in this Sunday-school work was acknowledged with pleasureable emphasis, and the general tendency of this labor for the children to bring Christians to see eye to eye was noted among them and rejoiced over.

"Pressing On,"

was sung, when the "Land of Oranges" was called upon.

FLORIDA.

CORNELIUS CURTIS responded for Florida. He was not an authorized delegate, but he was happy to be here. His State he felt ought to be represented. Her genial climate and blooming groves and fresh verdure were all strikingly symbolical of childhood and youth. They are trying to teach the children in their numerous Sunday-schools, which are held Sunday by Sunday through winter and summer, the climate all the year round being mild and pleasant enough to permit of an uninterrupted Sunday-school through the whole year. The speaker ventured to say that the number of scholars taught in Sunday-schools in his State bore as favorable a comparison to the whole youthful population as in any other State of the Union.

KANSAS.

Mrs. JEANNETTE P. HEATH, rising to respond at the call of her State, was received with great enthusiasm. At the suggestion of Rev. Dr. RODGERS, of New Jersey, she was welcomed by the audience rising. Making her way to the platform, she spoke as follows:

Friends, I have come nearly two miles in the rain this morning, and arrived at the door just as I heard the name of Kansas called. I waited yesterday to see some one rise as a delegate from my adopted State, as I have been away for some months, coming to my native State, New York, to return to my labors there. I am not, therefore, an authorized delegate—only a voluntary representative.

Fourteen years ago, when the contest for freedom was raging in Kansas, I went from a very beautiful home in Central New York to make a new home in the wilderness, and to labor in the cause of freedom and for the Sabbath-school. Five miles north of Lawrence we started a Sabbath-school in a log cabin, with the prairie grass for our carpet. We continued it, with various interruptions, in a blacksmith shop and other places, until the hordes of border-ruffians drove us from our homes and the devouring flames consumed them. We then went to our little daughter's grave, on the prairie, and held our Sabbath-school there. The little children of Kansas sung their sweet hymn over her green grave, and *she*, in her angel-home responded.

My heart beats for Kansas in every throb of it. I have suffered with her. The deep plow-share of suffering has gone into our hearts. As reference was made to the seal of one of the missionary societies, with its ox and plow and altar, so we may apply the symbol. We have toiled and labored in the wilderness there, and many of us have laid our all upon the altar. Oh what terrible agony they had endured. Sometimes, as she thought of it, she felt that she never could forgive the South and the power in the North that abetted them; but now she had triumphed over all bitter and sectional feeling, and knew no North no South no East no West. ["Thank God!" and applause.] We are united in the work of youthful religious instruction.

The speaker had felt that the work of woman was not recognized as it should be in this Sunday-school enterprise. Woman was not as fully employed in this work as she might be and should be. The Bible is glowing, in almost every page, with the record of woman's work, and woman's faith, and woman's love. Do we not read of "the elect lady," and of the Bride of Christ? Was not woman "last at the cross and first at the sepulchre"? Why, then, is she not more fully recognized in this great Sunday-school cause, which of all others is her true work and mission—the following of Christ to the end, and telling the story of His

wonderful love, in her own way of unfolding it, to the young hearts and minds of the race? Why is it? Will it take another decade to place her as one of the vice presidents on your platform? [Applause, long continued.] In Kansas woman has done a work for all the future. In other places she is moulding the minds and hearts of the future men and women of the land.

Mrs. Heath did not presume to represent the Sabbath-school work in Kansas—only her own little Sabbath-school there; but she did feel that she represented the women of Kansas in their noble devotion to the cause of Christ and freedom and to everything that tends to elevate the State and place it high among the sister States of the Union in its moral and religious character and influence. In conclusion, she spoke of her Sunday-school labors, twenty years ago, among the emancipated slaves in Missouri, at a time when General Jim Lane's movements brought numbers of them into a place where she was staying. They taught them to read. One character, "Old Uncle Toby," was particularly interesting. He was intent on learning to read. But he would persist in spelling G, O, D, backwards; but he soon made rapid advances, with nearly all the others, and it was something really exciting to see "Uncle Toby," in the exuberance of his joy at being free, turn somersault over and over again in the school. At one time she witnessed a sight touching as beautiful, when, on a missionary occasion, a number of these slaves came into the church, and chaunting one of their strange hymns, came up to the altar, laid their gift upon it, and went their way. It was an offering for far-distant heathen lands.

We wish, brothers, to work with you in this cause. We wish to count it all joy to suffer with you in this cause. We wish to labor in it to bring the children to the Saviour's feet, and so to toil and strive that we may at last obtain the victory through Jesus Christ our Lord!

"Say, sisters, will you meet us?"

was sung with great enthusiasm; and on motion, Mrs. HEATH was elected Vice-President of the Convention from the State of Kansas. The vote was taken standing, and was without dissent.

Mr. STUART now resumed the chair, giving as an apology for his absence his sleepless night from an attack of the asthma, and the hospitality of his kind hostess, who, knowing the fact, would not waken him in the morning. He now introduced HENRY WARD BEECHER, remarking that the duty was a superfluous one, for wherever liberty was known and appreciated, Mr. BEECHER was known and appreciated. He welcomed him upon this National Sunday-school platform, to speak upon the important topic,

THE MISSION WORK OF THE SUNDAY-SCHOOL.

BY HENRY WARD BEECHER.

Mr. BEECHER said:

I shall address my remarks this morning chiefly to The Mission Work of Sabbath-Schools, as it is developed in our large towns and cities; not because there is not an ample field for the mission work of Sabbath-schools in the country, in neighborhoods remote from the settlements where, if at all, the Sabbath-school must be supported from abroad, and as a missionary institution; but for the reason that that part of my experience from which I shall speak has been wholly in the cities.

I never walk through the great cities of New York and Brooklyn without feeling that my Master is wronged. I never contemplate the usurpation of all the authority of these great municipal bodies by wicked men, and the prostitution of it to base purposes, without a feeling of indignity; for Christ of right is King and should reign everywhere, and it is the part and the right of every true Christian, in Christ's name, to subdue to the reign of truth, of justice, and of love, our whole land, but especially those parts of our land which represent intelligence and wealth and the civic power; and it is a crying sin upon our civilization and upon our Christianity, that to so large an extent our great cities are dens of ignorance and lairs of iniquity.

Much has been thought about, much has been attempted for, the reformation of morals in our cities. Doubtless churches are the fundamental institutions. They are the reservoirs. But what, in New York or in Brooklyn, is a reservoir, if there be no distributing mains in the streets, and no faucets in the dwellings? Churches are reservoirs of moral influence. In them are trained the teachers for your mission work. It is impossible, in my judgment, ever—or at least for very many years—to provide for the instruction and education of the poor and outcast in our cities, through the instrumentality of settled or of licensed and ordained ministers of the gospel. For ministers are expensive luxuries. [Laughter.] Although we can afford them, and must have them, in certain great centres, as the controlling, planning brains of Christian work, and although, in gathering up in these reservoirs the Church's moral influence, they are indispensable, yet in carrying out the work into neighborhoods, and into streets, and into households, we must have lighter and less expensive troops, and more of them; and while there will be many collateral organizations that will tend to morality, and so far will work towards evangelization, yet I know of no other way so feasible, so practicable, so cheap,—no way so blessed at both ends,—as Mission Sabbath-schools. For I count the first great blessing of a mission school this, that it employs the unemployed talent of the churches, (and by a mission-school I mean not one which is

supported for the benefit of the children of those that teach, or for the benefit of the families that mainly support it, but a school that is supported by those outside of itself, for the benefit of the neglected classes of the community.) Now this is the field for churches that have young men and women of capable endowments, who have *nothing to do*. You might write a poem far more true, and quite as interesting, on having "nothing to do," as was written on having "nothing to wear."

I have noticed, in all my ministry, that when persons in mature life are converted to Christ, they have a sphere in which they can develop their Christian character, and they are steadfast and go on toward perfection; but in gathering the young people into my churches, I have noticed that those who had something to do from the moment of their conversion were usually the faithful and steadfast ones. I say, then, those that had nothing to do were more unstable, and some proved castaways because they were unemployed, while those that were set to work proved valuable members of the church. There is, then, no way of economizing and utilizing the power of the church so successful as to open spheres of activity for her young men and women of intelligence, in which they can at once be put to work for Christ. This opportunity of work all Sunday-schools give, but none to such a degree and permanence of results as the mission school.

And for this reason: Every teacher becomes, in some sense, not only a missionary, but a pastor of his class. The families of the children are to be visited by the teacher; the children themselves are to be clothed; if sick, remedies are to be provided; in short, the faithful teacher, in charge of six scholars in a mission school, has quite a little diocese in which he is bishop. He learns not to think for himself alone, not to work for himself alone, but he learns that peculiar essence and aroma of the gospel—*labor for others*. And if there were no other benefit, I think that all the expense of buildings, all the expense of time, all the wear and tear, all the nervous anxiety incident to establishing and maintaining Sunday-schools, would be repaid by the benefit that is derived by the younger members of the church that labor in such schools. It makes men of them. If you want to know anything, teach it to somebody else. If you think you know your lesson, instruct a class in that lesson, and see how little you know of it till you have tried to make it known. Many and many a teacher, I have reason to believe, has received the evidences of his conversion to the Lord Jesus Christ after he has been called to direct young minds to that same Jesus; and has learned far more in teaching, in giving to others, than he ever did in receiving; for it is ever "more blessed to give than to receive;" and it holds not more in carnal and material things than in spiritual and intellectual things.

In the next place, it does not seem to me possible to reach the neglected classes in our cities in any other way so well. We must

disarm their prejudices, to begin with. My heart goes with every discreet effort to gather them into preaching-places. But it may not always be the best way to begin with them. Yet I go out in heart towards all zealous efforts, that are discreet, in this direction. Zeal is usually discreet. It may lose in some respects, but it gains in others; and, take it all in all, cold discretion is not half so prudent as hot zeal! [Amen!] My heart is with every effort, therefore, to establish preaching-places; and I mean preaching after the old Apostolic sort. I believe in going back to that old Apostolic preaching. I think that a good warm prayer-meeting, in which the Scriptures are expounded and exhortations go about, is nearer to Apostolic preaching than our pulpit way. I do not undertake to say that our pulpit preaching is not right,—that we are bound literally and absolutely to conform in mode and method to the Apostolic example. I understand Apostolic example to be this, *adaptation*—so to work as circumstances require me, so to work as to win souls; and whatever wins is right! [Applause.] I am, therefore, for various reasons, in the faith of ministers yet. I believe in pulpit preaching. But there are good many things that pulpit preaching never did do, and I think never will do. I think that pulpit preaching is very much like apothecaries compounding opodeldoe, or some other liniment, and bottling it in vials on which they label the direction, “to be well rubbed in!” Now, the rubbing in which preaching gets in the home and in the class is fully as important, is more important, than the direct result of it from the lips of the speaker at the time it is spoken. I know no way in which preaching can so well be “rubbed in” as by the mission Sunday-schools. [Applause.] I know no way in which young men and young women listening to the gospel, and feeling it stir in their blood, can so well preach it, as by giving it again to their classes. I know no way in which the gospel can be so well preached as by these living Echoes—these young men and young women who have listened to it, and felt it stirring in their blood, and have re-preached it to their classes. Speaking once upon the hill-tops, hill after hill took up the sound, until the whole air was filled with my single words, and it seemed as if a thousand voices, more powerful than my own, were throwing back the words spoken by me. So every minister ought to have a repeating church, and every living heart in it ought to take up the sermon in its essential truths, and reverberate it until the whole moral air around him is full of its echoing and re-echoing. [Applause.]

And this is the peculiar opportunity that the mission work gives to the members of the churches, namely, that of going out to re-preach the Gospel of Jesus Christ,—and sometimes to preach it a great deal better than it was preached before. I believe that the power of preaching lies much in the heart—not without the judgment, not without the cultivated understanding. But after all, that which gives the fusion point, the intensity of power of preaching, is *the heart*;

and when you come to that work, one woman will be equal to ten men! [Applause.] So far as mere intellectual might is concerned, I am willing for the present to believe the advantage is on the side of man. But when it comes to the other element, the fervor, the deep spiritual insight, the intensity of faith and of love, I believe that a mother's heart or a lover's heart bereaved, all of whose affections have turned back on themselves and who need some outplay, some field for the exertion of that which God has given to them in such great store of riches—I believe that in such cases the Gospel is cheated and the Church is circumscribed and weakened by the non-employment of women, both in the church meeting and in the school in the neighborhood, and in charitable operations for the spread of the Gospel. [Applause.]

I come still farther than that, on more difficult ground, and take a position which perhaps some of the brethren may think to be not well chosen. My own impression is that while you should establish churches by the pioneer school (that is the legitimate mode of establishing a church, going into a neighborhood where there is a field for a church, planting a Sunday-school, gathering in a little audience, and as it grows, calling the missionary who is the nascent pastor, and finally building your church—I don't object to that,) I do yet think that every strong church in every city ought to have preaching places, not where ministers should not be permitted to come, but mission schools that never should be turned into pulpits. Every church should have one or two places where the lay element should be in perpetuity, maintained for the propagation of the Gospel by word of mouth in classes, the text-book being the Bible and not the pulpit.

There is a large part of the community, in our generation, that will not go to hear preaching. Now it is not for me to stand on the bank of the river and bait my hook for pout, to catch pout, and then seeing trout, but finding they will not bite, to say to them, "Go to thunder!" [Applause.] It is not for me to open my church and make known the Gospel of the Lord Jesus Christ to men that will come and hear me preach, and then because there are families all around that won't come, to say, "Go to the devil, then!" It is not for me to *let* them go to the devil! And if they won't bite at the bait I put on in the pulpit, I will bait with something else. I will try other means, until I have exhausted all means, to reach every class, every family, and every heart. For I never see the worst outcast soul but I think of the tear-drop and the blood-drop of Jesus, and there is that in the single thought of Christ that turns all contempt, all indignation, all reproach instantly to pity and to sorrow; and for His sake I go down to the poorest and lowest and meanest man that lives and wait patiently on him. [Amen!]

Now, it seems to me that every church that will open to the approach of the masses that will throng it, should also have these stations where members of the church can go down and gather in

the families of the outcast to hear the Bible expounded. Where five or six thus gather around the teacher, he becomes the individual friend of each one of these scholars, and the Gospel comes to them from his lips that will do them good as no other Gospel can. Through mission schools will be reached thousands that will not be reached by the Church alone.

This is the result of my experience in Brooklyn, and I am speaking largely from experience this morning. In establishing these missions it seems to me that while the Gospel of Christ is, and will always be, the wisdom of God and the power of God unto salvation, I yet accept the Gospel of Christ in as large a spirit as it is in itself given. Since I am myself given up to the Gospel, I like to think that it is a very large Gospel. And I read this passage with great edification and comfort to myself: "Finally brethren, whatsoever things are *true*"—now Darwin and Huxley and Tyndale, gentlemen all, that are bringing up new *truths*, don't think that they are antagonistic to Christianity; only prove a thing to be "true," and it is Christian that moment—"whatsoever things are honest, whatsoever things are just"—let the increased fineness of the moral sense refine and refine in society until new maxims and new usages are established;—you need not turn round and from these fine points attempt to reproach the ruder usages of the past that are associated with the Church; for the Gospel of the Lord Jesus Christ includes in its intent all that then was and should be developed through thousands of years and down to the end of time. Everything that can be excogitated, and that experience can develop, out of the moral conscience of the race, belongs to Christ.—"Whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report,—if there be any virtue, and if there be any praise, think, (ponder,) on these things."

Now, whatsoever thing will do good to men belongs to the work of the Gospel. When, therefore, we opened the Bethel Mission in Brooklyn, I said, "Where shall I find a Christian physician that can come down and tell these people on Sunday night how God made them, what are the laws—not on Sinai given—but what are the laws that God has infixed into the constitution of their bodies and their souls?" For there are a thousand moralities that turn on the bodily structure, that go to determine morality in our boarding and tenement houses, and neighborhoods, that a Christian physician could instruct men to observe, and that co-operating with the Gospel of Christ would more powerfully tend to lift men up than simple preaching.—Dr. Parker, a Christian gentleman of New York, did that work for us. It was hazardous to do it on Sunday night, but he has survived it! [Applause.] And in New York he is repeating the same course during the week under the auspices of the Young Men's Christian Association. I could wish that in every village every physician who is a Christian man could hear the voice of God saying to him, "You have the talent given

you to unfold a knowledge of the law of God in the structure of the human body, and the moralities that are deduced from man's physical duties to God." There is a message God ordains Christian physicians to give with an emphasis and authority and power that no other one can give.

Again, in these neighborhoods you know how many quarrels there are, about mine and thine, little disagreements, hard speeches, running to law, overreaching and underreaching one another, hard feelings between lessee and lessor, between tenant and landlord, and endless other antagonisms. Well, I looked around to see where I could find an incorrupt judge that had a Christian heart, to come down and lecture to these people on the principles of civil law which take hold of morality between man and man. *I could not find one!* [Laughter and applause.] That there are such men I don't doubt. Many of them are, however, not professors of religion, and so excuse themselves. Many there are that could do this work, blameless men, uncorrupt and incorruptible men, many, but they lie outside of my knowledge. That there are such men I have no manner of doubt, for we are not altogether given up to the Philistines! But the point I wish to make is this: that in large communities it is the duty of the Church to utilize the talent of all its members; and that engineer, that physician, that ship-master, that mechanic, has a message for Christ; he can do certain things that no other man can do; and I hold that a Mission School ought not only to attempt to teach the righteousness of God which is by faith in Jesus Christ—which is, indeed, the back-bone and marrow and brain and inspiration of the Gospel and religious teaching,—but also, that these things being taught, the hands and feet have a work to do, and may be helps to the great end and aim of religious teaching. If you go in this spirit and way, don't you know that you can win souls as in no other way? We have converted men, now preaching Christ, who came in by the power of the address that was made in the first instance to their physical well-being. When our Master taught, He multiplied the loaf as well as the sermon; He forgave sins, but He also said, "Rise, take up by thy bed and walk;" and if we are to preach the Gospel as broadly as Christ did, we are all to preach it, from the feet clear up to the head—brain and heart included; we are to take man in his totality, just as he is.

But in the dens of the cities, and the lazar houses, there is something more than mere advice and instruction to be given. We have opened reading-rooms in Bethel, and this has given rise to very serious questions which have not been settled at all. We find that one of the great wants in these neighborhoods in cities is a place where a man can be comfortable. Home is the best place always; but there is a variety of reasons which sometimes makes a man less comfortable there than in other places! [Laughter.] The first is that a man may not have one! Now, I think that the best mode for me to spend the Sabbath-day is not to walk

the streets, nor to sail in a boat, nor to resort to the Park. A man walks into my house, and feels the depth of the plush on my carpet, looks at my library, and my table, and says, "Look here, I'll exchange with you for one day; you come and live where I do, in a boarding-house, in the fifth story, in a room without a stove, that looks into a back yard full of stinks,—you go and spend Sunday there, and I will come and spend it here in your house!" I have a strong impression in my heart that we are in the temptation often to play the old Pharisee in the presence of the Master, and because our Sunday is so abundantly provided with the means of social comfort and delight and mental and religious improvement, and stimulus, we are disposed to be oppressive in our Sunday upon those that have none of these! When a poor man comes to me and says, "Mr. Beecher, I have no place to go to on Sunday," my first thought is "Come and stay with me;" but could I invite all that come to me to stay? And the second thought is, "Why don't you go to church?" "Well, Mr. Beecher, that is only for two or three hours in the day, and what of the evening and the afternoon? I am a stranger and know nobody; I am in such a store, but my master never took me home with him, and he never asks about my evenings, and I am all alone." Only ten days ago a Hoosier boy called on me, (and I love the Hoosier State; there's where I learned to exercise my ministry; God bless it!) "My father was wealthy," said the youth, "and never expected to be so dependent on others; but a sudden turn in fortune left him poor. I have come to the city, and have got a place to support myself comfortably, but I am ambitious to know something, to be something. But I do not know where to go evenings. I cannot go to the theatre and those places with the young men who are constantly tempting me, and yet I have been here two weeks and don't know where to go or what to do in the evenings, and I don't want to go down." Now, what shall I say to him? The churches in the city should be *homes*. They should be equivalent, in some sort, to a secondary home. A mission-school should have reading-rooms, warmed and lighted, abundantly provided with books of the right kind, so that those in the neighborhood can have a place of resort instead of the grog-shop, where everything is made comfortable and inviting. Oh, when a man has gone home and had all that there was on the table for supper—and more, too!—tired, nervous, and it may be ugly, he has felt, "I cannot stay here; I shall suffocate in this den called 'home.'" He goes into the street, and a full bright glare of light comes across the street from the grog-shop, and voices pleasant and chatty sound upon his ear. He stops on the corner; "I am not a drinking man," he says to himself, "still it is so comfortable in there," and he goes in. There he finds one neighbor and another, telling stories, talking over public affairs, and they welcome him with "Glad to see you! Have a little something to comfort the inner man?" Oh, it is all so much more agreeable than his home. It is very dangerous for

any man to find any spot on this broad globe that is sweeter to him than his own home. It is very dangerous for any young man to find the place unattractive where God has set His foot in His providence and surrounded him by Christian influences. Therefore our mission churches, aside from the work they are doing for the teachers themselves, and the work for the poor and destitute, are also harbors of refuge, places of mutual defence, for the young men that otherwise would be taken up and drifted away.

The Reading Rooms of Bethel Mission have an average attendance of about a thousand a week of young men, and the boys reading room of sixteen hundred a week, though it had fallen off just after the visits of a Catholic priest to the neighborhood, but is now slowly recovering again.

Well, consider, now, if every Christian Church would have two or three of these mission schools planted in destitute neighborhoods, what a John Baptist influence they would have in preparing the way, and opening up an avenue, by which the people, old and young enter the Church, hear the Gospel, accept it, and be converted. We receive into our Church next Sunday morning, God willing, over twenty converted persons from out of that mission field. We have not opened it a year yet, and have received between twenty and thirty precious souls, converted out of that neighborhood and brought into the Church. Now, the door of the Church for these low places is not the church door. It is the mission-school door. There is where you have to get them, and prepare them, and bring them instrumentally into the Church of Christ.

I have but one other thought, in this direction, to make now. I look with great interest upon these as the first fruits. So far as the revenue from the renting of pews is as large, I do not see why Plymouth Church should not be able every four or five years to establish another just such a working institution as Bethel. It will be out of debt next year—not a cent on the ground or buildings. Now, suppose Plymouth Church should collapse, or die? *There* is a self-sustaining enterprise in the hands of laymen that can be carried on by a moderate contribution among themselves. *There* is a work that will live generations after generations. Suppose we establish a *second* mission, as it is in my heart to do, and a *third* one in Brooklyn, do you not think that these outposts, in point of time, will be even more useful than the mother church itself? Look at Mercer-street Church, in wealth superabounding. Suppose that she had planted three or four of these mission-schools and endowed them so that they need not fail, and that these had been carried on by the voluntary labor of Christian laymen; much good as has been accomplished by the able line of settled ministers over that church, who does not believe that much more good would have been done by this multiplied agency?

I believe in the preaching of the Gospel by laymen and laywomen. I believe in going down to where the people live to

preach it. I believe in bringing the Church to bear upon the world; and here is the way in which we Protestants *must* bring the Church to bear upon the whole country, and utilize our men and women in such a way that the poor shall have the Gospel preached to them, the unfortunate shall be relieved, and the great moral sores in our cities shall be healed. I do not believe that salvation is to come to the city from above—that is, from the higher organization working downward. Again the Gospel has to do what once it did for the world—*go down* to the poor and the neglected and *work up*. In our day, and in our cities, the great need is to *purify the common people*, to *Christianize the common people*. We'll take care of the officers and rulers by-and-by. The Government wants purging, the Legislatures want purging, the courts want cleansing and whitewashing; but the way to reach these places is from below. *Begin with the common people*. Let the Churches all work in that direction, and the glory of the Lord will fill our cities, as it now fills the country and the villages. [Applause.]

The CHAIR next introduced the Rev. S. II. TYNG, Jr., of New York, as “a man entirely unknown to the country!” Mr. TYNG was received with warm applause, and spoke as follows:

ADDRESS BY REV. MR. TYNG.

I am very heterodox, or doubtless shall be considered so in Plymouth Church; but I believe that the Brooklyn “Bethel” is the gift of HENRY WARD BEECHER to the city of Brooklyn! The surplus proceeds of Plymouth Church he chooses to devote to this work, and on all the business principles, which, I believe, Congregationalists are so careful to maintain in their Church matters, the surplus proceeds belong to him. He devotes them to such a use; and such an idea and such a movement could come only from a broad, full, healthful body, as well as a large mind and soul! [Applause.] I suppose that those of us who are slim and have very little fat on our bones can hardly enter into the breadth of this conception, and we must only thank the Church and our stars that the Lord has raised up men who are capable of coping with such a question!

I do heartily believe in all that has been said about the sphere of the mission Sunday-school teacher. We enter a new world when we are converted. We are *in* Christ. He is the very atmosphere we are to breathe, the very world in which we are to move and have our being. And it seems to me that entering into Christ means something more than entering into the joys and blessings of the Gospel of Christ—we enter into the very person of Christ, and Christ's presence enters into us, so that we are, as Christians, working out continually the offices of Christ. It is our part to be teachers, prophets, priests, and kings. It is our part to

ne physicians, to be the friends of all those that need our brotherly help. We are filling the highest function of the Christian life when we are working it out in some line analogous to our blessed Master's personal work. Now, I do not believe that a physician's work is giving medicine. I am a homœopathist here, and I think the less medicine put into people's stomachs the better for body and soul; but I think a great deal of nursing and attention and watchfulness, and in this part of the physician's office there is something for every mission-school teacher to do. I can take you to families living in desolate and dreary homes in New York, who have been lifted up out of temptation into a plane of usefulness and honorable labor among men by the watchfulness of some faithful mission teacher in times of sickness and affliction. I know one sweet girl in New York whose hands have washed the dead form of a little child taken from the midst of such a poor family, and have ministered to them in the most menial occupations of the home, who has done the good physician's part to those that were sick; and thus, through her own loving offices, has bound that family to the Church of the living God and to the Lord Jesus Christ, the Head of the Church. In this part of the work there is a physician's place for us all.

And so in teaching. I believe in street-preaching as a part of mission Sunday-school work. [Applause.] And I do think that if all our lay teachers (because in the mission Sunday-school the minister is a teacher if he is anything, in the practical work of the school, and should not lord it over the little heritage)—if all the lay teachers in mission schools were sent out, after the Sunday-school service, to preach, during the summer and fall months, on the steps of the building in which the school is held, there would be a great reduplication of effort in the spread of the gospel, and persons would listen to it who otherwise would have no opportunity of hearing.

I knew of quite a number of such services in New York city, held last summer in the month of August. At one such service I remember that the minister was standing in a cart drawn up for the purpose, and about three thousand persons were gathered in the open square, between three railroad tracks, and just in front of a large engine-house, with fire-bell and tower,—the cars constantly running, and with everything to distract the attention, and in addition, the sounding of the bell; and yet, with it all, a more intent, earnest, inquiring congregation I never saw. After the close of this service, (and the congregation was made up of the roughest part of the population, in the lower part of the city,) notice was given that at the Mission Chapel in Columbia street,—based on much the same principle as the Brooklyn Bethel,—there would be an evening service, and the people were invited. It was the opening of the new chapel, which would accommodate some five or six hundred persons. In the evening that chapel was crowded to excess, so that the expression of one

to me was, "I could not get my hands into my pockets, my elbows were so crowded." About nine hundred persons, it was estimated, listened to the preaching from the steps of that building. One old woman climbed out of a neighboring tenement house, got on the roof, and listened through the ventilator. The next day she came to the missionary of the chapel, and said that she had not heard a sermon for fifteen years before, but out of curiosity had heard it through the ventilator, and believed that she was ready to be a Christian. Afterwards she came into the mission congregation, and was converted. A number of such instances were connected with this very meeting.

Here, then, was a work done, not by preachers, not by ministers, but by laymen, and it is vastly better that it should be done by laymen than by preachers. We preachers, the youngest of us, get into bad habits sometimes,—into a drawling, pulpit tone, a whining, pathetic tone, a very boisterous tone; we get into something or other which puts cotton into the people's ears. I do not know that it is so with those of a larger experience and more power over their congregations; it is certainly so with me. I see persons dropping off to sleep, and they think it is very safe to go to sleep! but I have no doubt that if somebody else were in my pulpit, they would be wide awake. They have all confidence in *my* preaching! [Laughter.] That is the pleasant view I take of it! But these laymen, with their fresh presentations of truth, and their apt illustrations coming from their ordinary walk among men, are most effective. I will only add, as an encouragement, an incident that fell under my observation last month, and that I consider one of the most remarkable testimonies to the power of the gospel through this very agency that I have ever known.

Perhaps three months ago, a man came to see me who said: "I am one of the wickedest men in the city of New York. I have lived a life of crime. I have been constantly in prison. Four times I have served out a State's Prison term. And here I am. I want to be a Christian man." "What on earth brought you so far up town, to me? why did you not go to a minister near?" "I don't know why I came up, but I want to see you and talk with you. The fact of the matter is, when I was in prison I heard that you were being tried—[Great applause, for some time continued,] and I thought that we had something in common!" [Renewed applause.]

Well, that man, through the very agencies which have been described, has been entirely recovered. He was engaged to a woman who, through all his career of crime, has been faithful and true and loving to him, whose influence has always been on the side of godliness and virtue, who has restrained him with all the power of her affection, and while he has been incarcerated has been patiently waiting for him, looking out of her lattice, wondering why his chariot wheels tarried. This woman has now

become his wife. We got them a little house, some furniture, and put them in it, and the other day this man, whom many of us would have feared to meet, and whose very name, if I were to mention it in the city of New York, would be recognized, came to me to join in the church fellowship with my people. His aged father came to my study and said, "I bless God that He has given friends in this great city to my poor outcast boy! He was lost and he is found again; he was dead and is alive again."

Now this incident, if I should go further into the particulars of it, (which I shall not do, lest it be recognized,) would wonderfully illustrate the power of this agency. It reached him in every point—first of all in his spiritual understanding, and taught him the way of life; it reached him in his home, and provided him with a little centre where he was to begin his new career; it reached him when he was in embarrassment in legal matters, and gave him the best legal counsel; it reached him in need of employment, and one of the most godly men in my church, as I now know him to be, though so modest and retired in his manner, when I came to him and asked him to make a place in his business for the returning prodigal, for Christ's sake, and for nobody else, did it at once, for Christ's sake. He gave the penitent man a place, and has since promoted him. In all these different ways has this family been established, a wanderer has been restored, and all instrumentally through the effort of those who were teaching in our Sunday-schools. I give you the incident as an illustration of this sort of work, so ably described by Mr. BEECHER, and so feebly echoed by himself.

THE CHAIR: Mr. STUART alluded to a somewhat similar case of one who was found in the city of Philadelphia, an infidel, who had been everywhere in iniquity, but who was taken in hand by Christian men, led to the prayer-meeting, where he gave his heart to Christ; and although many ministers of the gospel, and a good many excellent laymen, shrugged their shoulders, and said that they were fearful of these sudden conversions, that young man is to-day Superintendent of the New York City Missions, a minister of the gospel of Jesus Christ, and is doing as much work for the Master, perhaps, as any other minister in that city. He alluded to his friend and brother, the Rev. GEORGE J. MINGINS.

The congregation now joined in singing the "Coronation" hymn, and was led in prayer by the Rev. Dr. MARLING, of Canada, in the special behalf of mission Sunday-school labors. RALPH WELLS, of New York, was then introduced.

ADDRESS BY RALPH WELLS.

MR. WELLS was received with applause. He said: I presume I entered the house this morning with rather different feelings from most of my brethren. The first thing that caught my eye were the sweet words, "*Friends of Jesus, WELCOME!*" It seemed to me to be the utterance of our blessed Master to each of us friends of Jesus; but I began to look around me to put my hand into the hand of an accustomed laborer with whom I have travelled long years together in Institutes and Conventions, and I was almost tempted to say, "Brother Pardee, isn't that sweet?" But he has heard the welcome where all the friends of Jesus meet in the better land. I miss Brother Pardee this morning. His whole soul was in the mission work. He gave himself even unto the death, and counted not his own life dear to him, that he might carry to the destitute ones the story of redeeming love. We are here a little longer. May we do our work faithfully as he did, and with him may we, too, be welcomed as the friends of Jesus in the day when He cometh!

I do believe, dear friends, in the power of the blessed Book we teach. O how we might dread to go into the terribly hard work of a real mission, if it were not for this blessed Book of God, that can cleave its way as a sharp two-edged sword through the vilest neighborhood in the land. I take this Book, I want it before my eyes as well as down in my heart. Over my study table it refreshes me to see the words, "*Looking unto Jesus;*" on the mantel-piece opposite, "*Eternity;*" at the left side of the room, "*He that winneth souls is wise;*" on the other side, "*My grace is sufficient for thee.*" I like these words before my eyes, and they must be burned down into my soul if I am to do anything in the work of winning souls for Christ. Blessed Book! It is the corner-stone of the mission work.

But we must carry something else with us as we go about doing good. The brethren who have spoken referred to the power of sympathy. How sweet it is! We all long for it. We must manifest it for others. It was this power that gave the keeper of a certain asylum for the insane such success in one of the most difficult, incorrigible cases. He was an unmanageable, raving maniac. But, as he turned the keeper turned; when he got up the keeper got up; he made himself one with the man, and finally led him whither he would. So if I would succeed in winning souls I must lay down my heart by the heart of my human brother, till he feels that I am one with him, and then I can, under God, lead him whither I will. We have not all "Bethels;" I wish we had in all our towns and cities a "Bethel." But we all may have the faith and the prayer and the works that make a "Bethel," that build up a mission. As our Brother BEECHER has said, it needs to be "well rubbed in," and prayer is the process by which we must rub it in. Do we want a "Bethel?" Do we want to establish a

mission? Go and tell Jesus. "Rub it in" by prayer, first. Have you no place in which to begin your mission? Get it by prayer.

We had no place when we started to establish a mission,—of which I shall speak because I know more about the place where I work than any other. We had no place. Where did we get one? Half a dozen children of God went to praying. We worked all the time that we prayed. While we were on our knees we worked. Dr. Crosby and myself walked, in all, at least one hundred and fifty miles in search of a place where we might begin our labors. At last a member of the Church came, rubbing his hands and exclaiming, "I've got it! I've got it!" "How? Where?" "While I was praying something said to me, 'Why don't you go to a police-station?' I thought, a station-house is a funny place to go to. But I went, and the Captain of Police said to me, 'I don't know; but there is a ball-room up yonder,' pointing out the direction, 'if that will suit your purposes; it is a hard neighborhood, if it is that you want to crack.'" He came down, got Dr. Crosby, our pastor, and we three went to the owner of the ball-room. He was a Roman Catholic. "Will you rent your room for a mission? Our object is to try to lead the people in this neighborhood to Jesus. Will you rent this place for such an object?" "Well, that depends altogether on how good pay you are." He was satisfied with the sum offered, and said, "You can have it." We got it for the Sabbath-day and one evening in the week. We got it by prayer, "well rubbed in," on our knees. God opened the way, as He always will. When He has a work for any of us to do, He will give us the place to do it in, you may depend. The grand difficulty with us is this want of faith, of expectation, this lack of knowing what prayer really means. A teacher came to me a few days ago and said, "I tell you, it seems as if I can get anything from God now." He had got close to the Throne; as he pleaded for spiritual blessings, one after another came.

We got the place, then, and, such as it was, it was better than none at all, and better than to have a chapel built for us before we got there. We must get acquainted with the place, must know the ground. A gentleman teacher that dresses nicely came one day in his best, with a new beaver, and as he turned a corner there came down to meet him from an upper story a large dish of dirty water-slops. Oh, how it disgusted him! He would never, never, *never* go there again! That is but a sample of the reception that some of God's children met on their introduction to the new field.

Now the question came, how shall we get teachers? Just where we got the room. From God. By prayer and effort. Several of us met together, wrestling with God for teachers. Our pastor took hold and visited, and when we got the material we trained the teachers out of it. Brother PARDEE and myself had thirty-six of these teachers under training, and in nine or ten months we gave them classes. We had our teachers.

The next step was to gather in the people. I fully believe, from my experience, over and over again repeated, in just what our Brother BEECHER has said, that you have to take these people just where you find them, get under them, and come up with them. You cannot get up into a tree and shout to the people below, "Come up, poor sinners!" but you must get down to where they are and raise them up with you. If they will not come to hear the preaching, what are you going to do? I believe in the lectures. Some of the best men of New York we had to lecture for us, on practical, popular topics, designed to reach and benefit the masses, and draw them to our mission.

Now, we have come to think about a chapel. We have grown into size and strength. What shall we do about a building? Our old resort is at hand. We go to prayer. We go to work. The love of money is the root of all evil; but a little money at hand when you want to build a chapel is—well, we should find it hard to get along without it! We wanted to move the men, and God to move the heart and the money! We got Governor Hoffman to come down and see our children. We got him to speak to them! It was a wonderful thing to have him come among us where the parents, too, might see him. And he spoke to children and parents, and spoke well. He began in this wise—and it raised him wonderfully in my estimation: "Boys and girls, your Superintendent says that the Governor of the State and the Mayor of the city is going to speak to you—but he is not. When you come down to the Park, (and he gave them briefly an idea of the Park and the public buildings,) and when you reach the Mayor's office, (and he briefly described it,) and you want to see me about the business of the city, then you see the Mayor. But to-day you only see a poor sinner, whose only hope of getting to Heaven is just the same as yours." [Applause.] And he came down when he had done his speaking and sat by the side of our boys and girls, and they counted him as their friend. He was one of them. Others came to see the work we were doing. We showed them the field. Five of these gentlemen gave us two thousand dollars apiece to begin with—ten thousand dollars, a pretty good start. The hint I would give is, if you want to build a chapel, after praying to God for it, bring the people in contact with your work; let them see what you are doing, and what can be done, and they will give you all the means necessary to do it. Try it.

I imagine you are by this time in your chapel. You have had a great deal of hard work to do before you have entered it, but now you have your room, one hundred by fifty feet, lighted from the top and well-ventilated, and comfortably and attractively furnished. And you have your adult Bible-class, with its eighty or ninety parents; and you have been blessed in your work, perhaps, and a hundred souls have been converted to God; little children eight and nine years of age are constantly giving themselves to Christ; old sinners that you found rolling in the gutter are now

speaking for Jesus—then, brother, you do not think of the hard work! You do not count it hard, do you? [No! No!] No! no! It pays. It is full of rich reward from beginning to end. "Ye are my friends," says Jesus, "if ye do whatsoever I command you." And what is Jesus' command to us this morning? Thank God, the Church is rising to it!—"Go ye into all the world"—not into the pleasant places, the parlors and kitchens only, but wherever you find living souls—"and preach the Gospel to every"—*every*—"creature." And let that Gospel be your main reliance. Get the Word into your own hearts. Agonize in prayer. Then give it forth. Let it lie underneath all your plans. Make the lectures fill their right place, the entertainments that you have for the children fill their place, and all your schemes and plans be overlaid and overlaid with the Bible, all the way through. We began our popular lectures with prayer and singing by the children. We would have everything seasoned with prayer, and founded upon, and permeated with, the Word of God.

While prayer and the Word are the grand agencies, there is a human instrumentality which lies at the bottom of all other human instrumentalities—that is, *visitation*. The visitation of the teacher, under God, has been the great source of power and success with us, as it will be with all such efforts. It is through the home-work of the teacher, applying the truth and clinching it upon the parents of the children. We have tried it for twenty years. You may put it down as truth. A fact or two will illustrate.

Look at that poor creature lying in that cellar. When the teacher looks down into it she shrinks. There at the foot of the cellar-steps lies a miserable man, dead drunk. Water is running through the cellar. It is dark. She trembles. Will she go into such a hole as that? (One of the first ladies in New York city, when a teacher said to her last week, "If I had known you were going to take that class, I would not have put John M. into it, for he lives in such an awful hole!" said, "Why. I have been there, and I would not give that scholar for any other in my class!") Will this lady teacher, then, go down into that hole? Yes. She will go there and anywhere for Jesus when He calls. She goes down, treading over the man. It is dark, but a girl strikes a match, lights a tallow candle, and she sees lying on a little table a woman drawn together in a heap—her hands drawn in to her body, and lines of agonizing suffering marking her whole countenance. "What is the matter, my friend?" she says to the groaning woman. "Oh! oh! this rheumatism, this rheumatism!" "How long have you been in this way?" "Three months." "Three months on this table, and no bed!" "*He*—he, there, drinks them all up!" "What is that groaning, I hear?" "That is one of the girls inside." "Inside? Is there another room here?" "Yes, inside." And following the groans, the teacher finds a miserable, emaciated, diseased creature lying on a little

straw, in a closet! "O, lady, take me out! take me out!" she cries; "I want to get out of this place." "Have you always been here since your sickness?" She pointed to a corner where she had at first been put, and where was a Bible, inscribed by some Sunday-school teacher with her name, showing that there had been a Bible seed-sowing by some one, in that dark and damp corner. She was taken to the hospital and died there, but the matron said she never saw in all her experience a more beautiful evidence of turning to God, than in the case of that poor girl.

Look, now, at the woman lying on that table. It was my privilege after, it may be, not more than six months of our mission church, to see that poor woman stand up and electrify a whole meeting, as no minister of Christ could, and hear her burning words, "Oh, my friends, think what I was a few months ago, and now look at me! A daughter of a King, going home to the palace of my God! Oh, it is a good thing—a good thing to be a Christian. Won't you try my Jesus?" And the drunken man lying there at the bottom of the cellar steps, in the dark and wet and mold. What of him? I had the testimony from his employer, a Christian man, that he was one of his most faithful and devoted hands, and they are both, employer and employed, members of our mission.

And not only the parents, but the little ones, by scores and scores, and scores, are won by just such visitations of teachers. Let us get down to the babes, now. Not only parents, and daughters of fourteen years, but children of eight and six years, and babes of three and four years are reached and blessed by these faithful visitors. A little fellow sat two weeks ago in our school. We had on that day a large picture representing Jesus blessing little children. Of course our lesson was on that subject, for we have nothing prominently displayed but what bears upon the immediate lesson before us. Across the room we had suspended a large muslin banner, the whole length of the room, and on it the words, "Whoso shall receive one such little child in my name, receiveth me," &c. The Superintendent pointed to the beautiful picture given to him by the children on Christmas; and as he pointed the staff to the figure of Jesus with his arm encircling a child, he asked, "I wonder if there is not one little boy or girl here who wishes Jesus would come to day and put his arm around him?" This little fellow went home, and said to his mother, "When the Superintendent said that, I just shut my eyes tight, and prayed in my heart, 'O! Jesus, won't you put your arm around me?' And he's done it, mother. Now you are smiling, mother; but don't you believe he did it?" "Well," said she, "Johnny, you have been a good boy, you have done very well to-day; I hope he did put his arm around you." "Well, mother, you may watch me and see. I am going to school now, and I want to see if he hasn't." When Johnny came from school, he said, "To-day, mother, when the teacher asked me something about Kamschatka,

I came very near saying right out, 'O, yes, Jesus, I love you dearly,' I was so full of love." Last Sunday afternoon that dear child stopped me after school, when the rest had gone, and climbing up on my knee gave me a kiss (and I like to have a boy give me a kiss) and said, "Mr. WELLS, do you think I may join the Church?" "Well, Johnny, it is far more important to join Jesus Christ." "O! I have done *that*." "Have you asked mother about it?" "O, yes, I have talked to mother about it, and if you are satisfied that I have joined Christ, she will let me join the Church." And he went away the happiest of the happy. I might tell you fifty such incidents of the blessedness of mission-school work.

"There is a fountain filled with blood,"

was sung, and the Chairman introduced Rev. Dr. PECK, of New York, who is a large man, as a man of full measure; indeed, he might perhaps more fittingly say, Rev. Dr. BUSHEL! [Laughter and applause, which increased as the full proportions of the Doctor rose in view of the audience.]

ADDRESS BY REV. JESSE T. PECK, D. D.

I used to think (began the Doctor, with a broad beaming smile on his benevolent face,) that Methodism was about the only live religion in the world. I have got all over that! [Laughter.] The grand fact of this morning, the thought that has been revolving in my mind, and constantly coming to the surface, has been *broad! broad! large! large!* I like *broad* men—especially broad-souled men! [Great laughter.] Now, it is not for my friend here (the Chairman) to undertake any sort of eulogy upon measure, or size! A man whose soul extends outside of his body more than forty miles every minute he lives, cannot talk to me about being *large!* [Cries of "Good! good!" and applause.] And I have found myself saying, not only *broad!* and *large!* but *warm!* Not that I have been particularly uncomfortable, for the house is so well ventilated; but I have said to myself, *warm! warm!* How they sing! How they sing with the heart! And they sing good old Methodist hymns, too! [Laughter,] and in the hallelujah metre [Increasing laughter], and (addressing Mr. STUART) they sing the good old Psalms, with the hymns, and spiritual songs! [The climax!] I fancied that we had sprung forward about five hundred years within the last six or eight or ten, and had found the place where all the grand radiated rays of light from some great sun blended together and had been seen to be but one and that the simple light from God! And I rejoice in that light.

There is one thing I want to arraign Mr. BEECHER for (and I wish he was here now to hear me), and my esteemed friend, Mr. TYNG (who hopes he will not be a Doctor, and I hope he will,

because I think he is getting old enough and strong enough to bear part of this burden with the rest of us!—I want to arraign them as ministering brethren for their utterances on the lay question. I thought, while they were speaking, and since I have been here, of the great lay masses in our Churches. God is moving them up, with power like the heavings of the great deep. Lay preaching and lay praying, lay leadership and lay power mark the epoch in which we live; and, as a minister of the Lord Jesus Christ, I wish they could know how heartily I welcome them, the lay masses, into the very finest and coarsest, highest and lowest, smallest and broadest, work God has to do in the Church and for the world. But there is one thing I object to. It seems that if the lay element are to be welcomed to all sorts of work heretofore done by preachers, preachers are, by some sort of consent, to be shut up to the pulpit, and to their professional position, and kept nicely trimmed in black as if they were made for mourners, and otherwise genteelly put up as if they were made for band-boxes, and to take no part in this hard hand-work and heart-work that is done among the people. Sir, I will not submit. I am to go down there among the people, and the first duty I owe to God and the Church is to be a good layman! [Amen!] Just allow that. It is a thought worth pondering, and will take time to ponder it as it deserves. I repeat it: *I consider it the first duty of a Christian minister to be a good layman*; and no man is fit for the ministry that is not a good layman all the while—that is to say, he is to include in his life-work, and to further in his great mission, every great Christian sympathy, every great moral power, every cross-bearing, and every hard field of labor that any layman can go into. Let me illustrate:

In the great city of San Francisco, I felt the burden of the fact that my church was filling up with young men that had no chance to work. They were splendid young men,—a large number of them were brought in during the ministry of my brother, who was stationed there, and during my own ministry. I prayed and thought. I found I could make my church their home. I took care that there should be a fine literary organization meeting every week, inside the church; that there should be a musical entertainment once or twice a week, and that there should be a good, thorough class in profane history every week, inside of my church—and it was a very beautiful and inviting home, and they were all delighted. But they wanted work. I knew a part of the city where work needed to be done, and I knew exactly how to commence it. I appointed six or eight of these young men, and said to them, “Do you go to Telegraph Hill, and inquire for a place where we can hold a Sunday-school, and meet me on the corner of such and such a street at such a time. We went our ways. They came together at the appointed hour, every one of them, looking sorry and sad, and reporting, “We cannot find a place.” I lifted up my heart right there and said, “O Lord God,

if these souls are to perish for want of a place, I appeal to Thee!" And just at that moment I saw a hundred children pouring out of that marvel of an institution in modern civilization, a public school. "There it is! There it is!" I exclaimed. I went straight down. "Who owns this building?" I asked. They told me he was a Jew. I could deal with a Jew. I knew how to gain their confidence. I talked in a way that satisfied him, got his permission, went into the school, and said, "I want to give a notice here." I communicated it to the teachers, and asked them to invite the children to get their parents' consent to come to Dr. PECK'S Sunday-school. I got the place. A few children and others came in, a larger number standing outside, not daring to venture in. I sent my men out with newspapers to distribute, and to bring them in. An honest, rough-looking fellow said, "I don't want your paper; I'm no Yankee." He really thought that nobody but Yankees read newspapers, and that if he got that paper he would be a Yankee! That school settled down into one of the finest mission schools in the country, and it was in that work as well as in my pulpit I found access to the hearts of parents and to the hearts of the people. I never have given this work up to laymen altogether. Brethren in the ministry, do not believe we can farm out this work, and excuse ourselves from it. We must take our part in it.

One night, about ten o'clock, when a large number of penitents were at my altar in the City of Washington, I heard an unearthly groan—such a groan as I hardly ever heard before. I looked down, and there lay right on the floor a human form in rags. I saw him lift his head up. It was shaggy and filthy. Groan after groan came from him. I stooped down and bent my lips to his ear to whisper to him of mercy in Christ. He stared with a wild look around, and then cried out, "Mercy? Mercy? Do you know whom you are talking to? I am a vile wretch, one of the greatest criminals on God's earth! I know what I say. I am a wretch. I am damned! I am just now settling down into the flames of hell! Do you know whom you are talking mercy to?" And, smiting his breast, he bowed to the floor and cried out, "Oh, thou Galileean, Thou hast conquered me at last!" I took him by the hand, after meeting, and said that he must go home with me. "What? You do not propose to take a vile wretch and murderer to your house?" "Yes, I do." I took him home. I showed him into the bath-room that he might wash and be clean, got him a nice clean bed, and put him in. The next morning I was up early, and found him pacing the floor, with symptoms of delirium tremens, and I talked with him about Jesus and he became a little calm. All that morning we were in prayer and conversation. He went with me to church again. "By-and-by," I said, "I am going out on my pastoral visitation, and you will stay at my house awhile." "O, sir, can I not go with you? I am afraid to be a minute out of your presence. *Can't* I go with you?" "Yes, sir,

come along with me." I could not induce him to step by my side; he walked after me. I called at house after house. He slipped in with me; he knelt down with me in prayer before the household. Day after day I labored with him. I got him sober. He was cleansed of his filth. And presently, one day when he knelt at the altar all alone, I saw him lift his head, and a ray of light came playing over his countenance, and with the sweetness and joy of a seraph he whispered, "*Praise the Lord!*" I scarcely ever knew such a change.

After months of constant labor together with that young man, he becoming one of my missionaries and fellow-helpers in the Gospel, I got a letter in the hand of a lady, and it began in this way: "I want to thank you, Dr. PECK, for your care for my son, my son, the child of my prayers, the child of my love. O, Doctor, you have gone down and taken him out of the mire"—and I began to wish I could whisper into that mother's ear that it was not I, but Jesus; but presently, as I read further, I came to this—and I have a point to make here, and this is the reason why I tell it—said she: "Just at the hour and just at the minute when my son entered your church I was on my knees in prayer to God for him, as I had long been accustomed to pray for him, and God gave me to feel the blessing, the evidence, that He heard my prayer, and would save my son. I felt it in my soul." And so her prayer was answered. As he was going on in his course of sin and dissipation, he came up to my church door; he heard them singing an old Methodist hymn that his father, now dead and gone to heaven, used to sing. It struck him. He walked in, threw down his hat, and almost ran, straight up to the altar, and fell down there, where I found him.

I understand that to be a representative case, a case of humanity sunk, degraded, and ruined; but humanity that can be taken up and made full of joy and light and salvation. But this is the idea that comes here with great power. The heart has been struggling for the light, in this world, ever since the Lord promised that the seed of the woman should bruise the serpent's head. The brain, the intellect,—a grand, noble thing,—has yet been lording it over the heart, misleading the heart, making a corrupt sinner of the heart, a devil of the heart, the whole of the time; and the heart has been struggling to get its place in humanity. The Lord Jesus Christ came down here to help it,—to help the struggle of the heart,—and His heart's blood flowed out in order to renovate hearts, and to get hearts into unison with the suffering hearts of men. And here, in this heart-power, the power of Jesus' heart of love, and heart-power in the ministers, superintendents, and teachers, do we find the power in this whole Sunday-school system. When I am approached by young men and women who want to be Sunday-school teachers, I feel like saying to them, "If thou believest with all thine heart, thou mayest." If you undertake to carry on a Sunday-school by brains, you will

be mistaken. God has made many a man without brains, but never a man without a heart! Now the heart purified, washed in the blood of Christ, sending out its gushings of love, mixing up with all other hearts; the heart on a mission after hearts; hearts purified, and bound to the altar of Christ, wedded to the throne above through the heart of Jesus,—oh, sir, that makes us broad; that is the reason we are one! It is because our hearts have mastered our intellects. [Applause.] Our theology to-day is more intensely expressed in the idea of a heart full of love to Jesus, than it is in any of the grand old Five Points. [Prolonged applause.]

After singing by Chaplain McCABE,

“If I were a voice,”

the Chair introduced the Rev. Mr. McCULLAGH, of Kentucky, as one of the pupils of CHALMERS, a missionary, for thirty years, of the American Sunday-School Union, and the founder of over six thousand Sabbath-schools, out of which have grown over four hundred churches of Jesus Christ. Mr. McCULLAGH spoke as follows:

ADDRESS BY REV. JOHN McCULLAGH.

Knowing that the Sabbath-school aims to bring all the children to Jesus for His blessing, and believing in evangelical and co-operative Christianity, I enlisted thirty years ago, as a missionary, under the broad banner of the American Sunday-School Union, not for a three years' campaign, but for the *whole war*. During that time, with the aid of a few colaborers, we have organized in the South 6,346 new Sunday-schools, numbering 45,076 teachers, and 393,507 scholars. We have also visited and aided 25,274 old schools, numbering 172,177 teachers, and 1,809,958 scholars, and distributed over 100,000 Bibles and Testaments. We have also placed in these schools, by sales and donations, over *one million* of volumes of a sound, healthful, and soul-saving literature.

The Great Head of the Church has set His broad seal of approbation upon our work, so that more than four hundred churches have grown directly out of those Bible schools. I tell you, Mr. President, that the Sabbath-school is a grand church-extension scheme. It goes before, prepares the materials, and lays the foundation. Thirty years ago I organized a Sunday-school in Kentucky. Five churches and six Sabbath-schools have grown out of that union school. And although not true in philosophy, it is yet true in fact, that each of these parts is greater than the whole. If you were to ask for that school now, you would be told, Oh, it has been dead for a great many years; but, sir, what a glorious death it died! Would to God that every one of our schools might die just such a death as that old Sabbath-school organized in Kentucky thirty years ago!

As to our work in the South at present, there never was such a harvest-field to be occupied since the world's Redeemer said, "Go ye, therefore, and teach all nations," as the desolated and impoverished South, where old and young are now stretching out their hands, pleading for the "Bread of Life."

The American Sunday-School Union having the cordial sympathy, support, and co-operation of the Christian churches and people of the South, a wide and effectual door is opened for it to "hold, occupy, and possess," for Immanuel. We have the right sort of men, willing, waiting, and anxious to go and labor for Christ and the children, in response to the Macedonian cry from all classes, "Come over and help us!" But, alas! the means are wanting. The wonderful adaptation of the Sabbath-school to meet the wants of the freedmen, and their great desire to be able to read the Bible, are known to all. Instead of having only fourteen missionaries for eleven States in the South, which is all the Society has in the field, there ought to be at least two hundred.

The Bible and the Church call us to carry on the missionary work with the children. The Christian, the patriot, and the philanthropist call us. The living and the dead call us. The past and the future, our country, and our God call us, "GATHER THE CHILDREN!"

Upon a notice, by the Business Committee, of the place of meeting for the afternoon, the Convention adjourned, after prayer and benediction by the Rev. Dr. RODGERS, of Bound Brook, New Jersey.

Second Day.

FIFTH SESSION.

THURSDAY AFTERNOON.

MEETING BY SECTIONS.

By arrangement of the programme, the Convention met in six sections during the afternoon, for the discussion of the special duties and methods of different classes of laborers. The sections were denominated as follows:

Section 1.—PASTORS.

Section 2.—SUPERINTENDENTS.

Section 3.—LIBRARIANS AND SECRETARIES.

Section 4.—TEACHERS OF SENIOR AND BIBLE CLASSES.

Section 5.—TEACHERS OF JUVENILE OR INTERMEDIATE CLASSES.

Section 6.—TEACHERS OF INFANT AND PRIMARY CLASSES.

The meetings of the sections were held in six different churches. Some of them were well filled; the most of them honored with a fair attendance. The exercises were in each case interesting and practical. In pursuance of the design of this feature of the Convention, reports summing up the principal suggestions offered at each sectional meeting were presented to the Convention, and made the first order for the following morning's session. We present them naturally in one view, under the head of this fifth session.

SECTION I.

MINISTERS AND PASTORS.

The Pastors' Section met in the First Reformed Church, Rev. GEORGE A. PELTZ, of Pennsylvania, President of the State Sunday-School Association, in the chair. He presented the following report:

The attendance was large, and the matters in hand were thoroughly discussed. The presentation of the following general statements was directed:

I. They devoutly thank God for the enlarged interest, improved facilities, and multiplied successes of the Sunday-school work, as indicated in this national gathering.

II. They recognize their relation to the work as of the closest and most solemn kind. The pastor, by virtue of his office, being the acknowledged head of the Sunday-school, should constantly exercise such supervision as will detect and correct unfaithfulness in superintendents, teachers, or other workers of the school. He should, by sermons and addresses, as also by his personal communication with parents, officers, teachers, and scholars, endeavor to instruct them in all that may promote their efficiency and glorify our Lord. This supervision and instruction to be given in no authoritative way, but in the spirit of brotherly kindness and Christian consideration.

III. They believe that no one system of preaching to children can be prescribed for all places, and times, and diversities of talent; but they firmly believe that the services of the sanctuary should be carefully adapted to the capacities and wants of all Christ's little ones.

IV. They are clearly convinced that uniform lessons, properly graded, conduce greatly to the efficiency of our schools.

GEORGE A. PELTZ, Chairman.

This subject of the Pastor and the Sunday-school being before the Ministers' Section, the Rev. JESSE T. PECK, D.D., of Albany, N. Y., was on motion requested to address the members present.

He said, in substance: The functions of the pastor in the Sunday-school department of his charge, are twofold,—supervision and

instruction. He is not, ought not to be when it can be avoided, the "superintendent," nor ought he to be *elected* to any office. He is, *as pastor*, in the kindest, truest sense, over all these. He will not appear as the rival of the superintendent. He will not ignore his proper functions, nor those of any other officer. He will treat all, teachers as well as officers, with the utmost tenderness and respect; but he will see that every man is in his place, and carefully observe the manner in which all the work is done. By his tender, vigilant, unpretending scrutiny he will prepare himself to make private suggestions or remarks, calling attention to radical defects and noticeable excellencies. This he should do, not in an intrusive way, not in a censorious or haughty spirit, but as a loving friend; not timidly, deprecatingly, as though he were acting out of his proper sphere,—not asking permission to be the pastor of this precious flock, nor asking freedom from a good shepherd's care; but exerting all the influence of a divinely-appointed overseer, in the loving tenderness and calm assurance which a man ought to feel and manifest when he is performing a delicate duty, in his own proper right. A contest for prerogatives ought not to be necessary—ought not to be thought of. In some sense God has made man the head of the wife; but whenever a husband feels himself authorized and required to make formal assertion of his headship, he is in a bad way. So, as I think, is a pastor, when he finds it necessary to go into a general contention with his church officers to vindicate his rights as a pastor or overseer. A wise exercise of prerogatives prevents the necessity of asserting them. But I hold that pastor highly culpable who waives or seeks to transfer or dispose of his responsibilities as general supervisor or paternal overseer of his Sunday-school.

Thus the teaching function must be brought into constant, prudent, skillful exercise. The pastor is charged with a Gospel message to children, because they are souls, in sin, and need a Saviour. And he must deliver it, at some regular time when he can get his audience and hold them, in such simplicity and thoroughness that the Word may "have free course and be glorified." But incidental preaching may be skillfully thrown in at various times; where, for instance, the pastor does not ask to disturb the regular order of the school to deliver a formal sermon, but, at the right time, he touches the Superintendent on the shoulder, and says, "*Let me say a word.*" Thus, in five minutes, he puts some clear, strong Gospel truth away down into the hearts of young and old. That is preaching. If you wish to catechise the children, you drop into a class five minutes, shake hands, ask your questions, lift up your heart to God for them, say "Good afternoon," and leave them wishing you had stayed longer, and wondering when you will come again.

But, your teaching aims at conversion. You will, by personal intercourse and through teachers, find out which of the children are thoughtful, or in a hopeful state of mind for special religious

instruction, and, at the close of the school, or at some other time, get them together apart, and talk to them, work and pray and sing with them. They will soon be truly converted. I assure you, my brethren, I never feel a higher sense of responsibility than when I am thus alone with my children's class and God, as I am sometime every Sunday, when I am at home. I never felt a higher satisfaction than when, as I did last winter, I stood at the altar with twenty of these dear little ones before me, ready to be received on probation. I took the little right hand of each of them into my own, with tears of gratitude, and amid the tears and prayers of the whole Church.

Finally, to teach the teachers every week the import of the regular lesson, after the Pastor has prepared himself by study and prayer, is of the greatest importance. In this work something more than study is required. The Pastor must *see*—see the deep truths of the Word as on his knees he gazes into its holy depths, and then he must help his teachers to *see*, that they may cause their scholars to *see* the riches of grace contained in the Word. All this, a clever-minded, pure-hearted, loving Pastor will do much better than I can tell him. May God help us.

SECTION II.

SUPERINTENDENTS.

This Section met in the Third Presbyterian Church. About three hundred were in attendance. Mr. B. F. JACOBS, of Illinois, ex-President of the State Sunday-School Association, was Chairman. The following report was submitted by him as the substance of their deliberations:

1st. The necessity of more devout and earnest study on the part of Superintendents, of the Word of God, of the heart and homes of the scholars, and the best methods of teaching, illustrating, and applying the truth. 2d. The value and importance of teachers' meetings, for the study of the Word, united prayer, mutual interchange of methods, and increase of sympathy for each other in duties and difficulties.

3d. The systematic and repeated visitation from house to house of every family and person connected with our schools, or residing in the district, that the Gospel may be *carried* to all.

4th. That a uniform lesson is essential to the highest success of every school, and that *it is practical and desirable* to unite all the schools of our whole country, upon *one and the same series*.

5th. Acknowledging with devout gratitude to God, the wondrous and abundant blessings showered upon the efforts of His children, and forgetting alike the successes and failures of the past, we will press forward to the mark of the prize of our high calling, even the conversion of all the youth of our land to the Lord Jesus Christ.

B. F. JACOBS, Chairman.

SECTION III.

LIBRARIANS AND SECRETARIES.

This Section held its meeting in the Central Methodist Episcopal Church. Mr. W. WINTERBOUND occupied the Chair.

A report of their meeting was presented, stating that several plans of management of the library were submitted. The Convention seemed to be of the mind that in the multiplicity of plans, each having its advantages and its adherents, it would not be expedient to recommend any one plan.

The report of the Section of Librarians was accepted.

SECTION IV.

SENIOR AND ADULT CLASS TEACHERS.

The Rev. J. H. VINCENT, of New York, editor of *The Sunday-School Journal*, was Chairman of this section, and presented the following full report of the doings:

The Section of Senior and Adult Class Teachers met in the First Baptist Church, commencing its exercises at 2 o'clock precisely.

The singing was conducted by J. E. GOULD, Esq., of Philadelphia, and a band of "Little Wanderers" from the same city. Brief Scripture selections were read by the chairman, and prayer was offered by Rev. Mr. HARTRANFT, of New Brunswick.

The Chairman then stated that the common error of adult classes would not be illustrated this afternoon. Too frequently the leader did all the lecturing, and the class remained perfectly inactive and sometimes inattentive.

Several questions were then proposed by the Chairman, which were answered promptly and often in brief sentences by the members present. The first question proposed was as follows:

I. *How many Bible and Senior Class teachers are present at this meeting?*

Eighty-four persons arose. The number was afterwards augmented to one hundred and thirty-three.

II. *What States are represented in this meeting?*

Fourteen responded, and, anticipating the "manifest destiny," Nova Scotia was included—making in all fifteen.

III. *How are the classes represented here related to their respective schools and churches?*

1. Some of them are but advanced or youth's classes, composed of persons over fifteen years of age, but are not properly adult classes. These have their place in the school-room and in connection with the regular school-session.

2. Other classes are always present with the school at the opening services, but retire for the study of their lessons to a separate room.

3. There are also separate adult departments, under their own superintendents, and entirely disconnected from the school. These meet on Saturday.

4. Another class of adult organizations was reported where the meeting was held on a week day evening, as at Lynn Farm, N. J. There a large congregational, conversational class or service is held on a week evening.

5. Adult departments and classes were reported at Lynn, Mass., Trenton, N. J., Owego, N. Y., Chicago, Ill., Philadelphia, Frankford, Pa., Pekin, Ill., Newark, N. J. It was believed in the section that the number of adult classes is now constantly increasing.

IV. *To what extent do the adults of the congregation and church attend such classes?*

Slips of paper were then distributed through the audience, and the following questions placed on the board, to which answers were given from eighty churches, as follows:

What is the average attendance in your congregation? 28,885.

What is the number of your church members? 14,908.

What is the average attendance in your Sunday-school? 16,324.

What number of persons over fifteen years of age attend Sunday-school or Bible class? 4,466.

V. *What are the principal difficulties experienced in the management of senior and adult classes?*

1. Our adults do not appreciate Bible study.

2. Adults are afraid to expose their ignorance of the Bible.

3. The Sunday-school is too commonly spoken of as a "children's institution," and thus adults are repelled.

4. Too many public services on the Sabbath.

5. Incompetent teachers.

6. A want of careful weekly preparation by those who are equal to the work.

7. A failure to make the truth thoroughly *practical*, pointed, and direct, and adapted to the scholars. (Apt to over-value the capacity of adults.)

8. A want of a deep devotional spirit.

9. A want of personal sympathy and affection between scholars and teachers. (This more difficult to secure than in juvenile and infant classes.)

10. The embarrassment felt by adult scholars who may not know the lesson, and the consequent difficulty of the teacher in avoiding the lecturing method.

11. A serious difficulty is the want of a separate room for adult class recitations.

12. A diversity among the scholars as to taste and ability. Some want practical lessons, others controversy, others historical, &c. It is more difficult to secure equality in ability and harmony of aim among adults than among children.

13. Too much attention to dress, especially by young ladies, so that the lesson is almost entirely neglected.

14. Irregularity in attendance of scholars and teachers.

15. Temporary removal of scholars from the Bible class to supply places of absent teachers.

16. Want of pastoral sympathy and co-operation. Were the Sunday-school announced from the pulpit, the adults earnestly invited to attend, the number would be increased.

VI. *Do the classes represented use the lessons taken by the entire school, or are they selected by the teacher of each class?*

Eighty-one reported the uniform-lesson method. Forty reported as using independent lessons.

VII. *What week day auxiliaries may be employed to increase the efficiency of the adult department?*

1. The frequent visitation of scholars by the teachers.

2. Incidental conversation about the lesson and school as teacher and scholar chance to meet through the week.

3. A week-evening meeting of the class for prayer and Bible study.

4. Schemes of practical labor to set all at work for Christ during the week.

5. The pastor's weekly lecture should be on the subject of the next Sabbath lesson.

6. The week-evening prayer-meeting of the Church should be animated by the leading truth of the lesson for the next Sabbath.

7. A week-evening meeting for the study of Bible history, geography, archæology, etc.

VIII. *Of what should the exercises of the class consist?*

1. Prayer, reading Scripture and singing.

2. Some Scripture should be memorized and recited every week.

3. Every scholar should be expected to propound at least one question on the lesson.

4. Ten minutes should be spent by the relation of the facts of the lesson by the scholars, in their own language.

5. Blackboard diagrams should be used where needed.

6. An Essay on paper might be read by a member of the class.

7. Remember that the main thing is to master the subject for the sake of spiritual profit.

IX. *What brief rules may be laid down to aid the teachers of such classes?*

1. Remember that the great secret of success is in the *individual* teacher, and not in mere method of governing, organizing or instructing.

2. Lay hold of *one* subject in each lesson. One truth well taught is worth ten superficially accepted.

3. Let the teacher be thoroughly prepared. [The vest-pocket companion was recommended. It is a little blank book, with the Scripture lesson pasted in, together with all parallel Scripture. In this the teacher can write notes, questions, with illustrations, &c.]

4. The teacher must ADAPT the lesson to the scholars. This is one of the most important things. It requires intimate personal

acquaintance with the scholars, deep sympathy, and a personal experience of the truth to be taught.

5. The teacher should aim to cultivate simplicity in teaching. We may easily shoot over the heads of our adult scholars. Aristotle says, "Think like the wise, but speak like the common people."

6. By any method, but certainly by some method, insure a preparation of the lesson by the scholars at home.

A plan of analysis was strongly endorsed by Mr. Byron, of Wisconsin, as being adapted to promote this end. The scholars are encouraged to examine the lesson at home, ascertaining what persons, what places, what chronological allusion, what action and statements, what doctrinal, and what practical truths are contained in the lesson. Once let a scholar discover a *fact or truth by his own unaided power, and he will be free to report it and talk about it.*

7. Secure in class perfect freedom. Set all at ease. By some means start a *conversation* in which all may participate.

8. Then *control* this conversation or discussion, *concentrate* its suggestion in one leading truth, and *apply* that truth to every conscience.

Some questions were asked and answered relative to teachers' meetings. As these did not belong to the question submitted to the section, no report is presented here.

After a session of over three hours, full of interest, a song was sung by Chaplain McCabe, another by the "Little Wanderers," under the leadership of Professor Perkins, and the benediction was pronounced by Rev. Thos. Stradley, of North Carolina.

J. H. VINCENT, Chairman.

SECTION V.

INTERMEDIATE OR JUVENILE CLASS TEACHERS.

This section met, pursuant to appointment, in the Central Presbyterian Church. PROF. MELVILLE M. MERRELL, of Utica, New York, was in the chair. The REV. J. S. HOLME, of New York City, read a selection of Scripture and offered prayer. After singing, Mr. JAMES H. KELLOGG, of Troy, New York, opened the subject by briefly noticing

SEVEN IMPORTANT MISTAKES OF SUNDAY-SCHOOL TEACHERS.

1. *In Working Without a Plan.*—Order, method, system, are characteristic of the work of God, and of the efforts of the best and most successful men. Thus all resources are made available and a wise economy secured. The teacher's plan should include logical, continuous teaching, and look not only to the conversion, but the sanctification and usefulness of the scholars.

2. *In Substituting Quantity for Quality.*—Mere story telling, to amuse and pass the time, without instruction, is not only a waste,

but leads to positive injury by the habit of exaggeration and the false tastes to which it leads. Short, well learned lessons, preserved by a *rational* rather than a *verbal* memory, are those that stand the test. Prepare *abundantly* to teach, that you may always choose your material.

3. *In Withholding Confidence and Affection.*—"We love God because he first loved us;" exhibit a tender interest and solicitude for the welfare of the class, and get in the *habit* of caring for souls. Put the pupil largely upon his sense of right and honor as to deportment, study, work and benevolent action.

4. *In Discouraging an Early Profession of Christ.*—The Church of Jesus is the best place on this earth for all his spiritual children, old or young. Refer to Timothy, Josiah, Samuel, Moses, and the various Scripture characters, to show how God honors early public service for his cause. Encourage "little children" to "come" to Jesus.

5. *In Failing to Realize True Simplicity in Manner, Matter and Spirit.*—Minute, thorough, careful, but simple and enthusiastic descriptions of sacred truth are needed, given with the joyous glow, in tone and manner, which tell of a glad discovery. Much of the power of great authors and speakers lies in their extreme clearness and fidelity to the subject, and He "who spake as never man spake" did so with a divine simplicity. It is not the great words, but the small words spoken by great souls, that have the highest power.

6. *In "Sowing Sparingly."*—Imitate the example of the Master, who, in creation, providence, and grace, devises such "liberal things." We are children of the "King of kings," and it is our province to distribute from the rich resources He has provided, the rich provisions of His infinite bounty. "God is not a merchant, to hoard, or sell, but a King to *give* the 'unsearchable riches of Christ.'"

7. *In Having Any Other Than the Mind of Christ.*—Filled with sympathy, tenderness, forbearance, kindness, and affection, "let the same mind be in you that was in Christ Jesus."

Mrs. MARY HOWE SMITH, of the State Normal School, Oswego, New York, gave an illustrative object and blackboard lesson from John, 15th chapter. She exhibited a grapevine, with leaves and branches, one which had also grapes. By questioning, she drew from the class the name, parts, properties and uses of the plant, the source of its life, and the conditions necessary to the fruitfulness of its branches.

After examining, the class condemned the fruitless branch to be cut off and burned, because it was not only useless, but hurtful, consuming food, taking up room, but making no return. So with a knife she cut it off.

She then dictated a part of the Scripture, "I am the true vine and my Father is the husbandman. Every branch in me that beareth not fruit, He taketh away." The class responded to ques-

tions as follows: "The world is the vineyard, God is the husbandman, Christ is the vine, we are the branches; the fruit He expects is *love* to God, to Christ and to others, and *work*, such as *teaching the ignorant, helping the poor*." A brief summary of these points was placed on the board, and a pointed personal application was made. "Half-grown fruit sometimes shrivels and drops off. Why?" Various reasons were given. Insects were at last named. What then? The gardener cuts bark and wood, digs out and destroys the insects. Cutting hurts the branch; the sap runs; yet it must be done—life depends on it. So, "every branch that beareth fruit He purgeth it, that it may bring forth more fruit." "For He doth not afflict willingly, nor grieve the children of men." God chastens "for our profit, that we might be partakers of His holiness."

Mr. J. S. OSTRANDER, of Albany, New York, discussed some general principles of teaching, with special illustrations. He thought we were apt to begin to teach too early. We should wait to know our classes, their social condition, family, habits, temperament. The blacksmith who should begin pounding a wagon promiscuously with a sledge-hammer, without knowing the injury, would be likely to do more harm than good.

The discussion of these subjects was general and spirited, and the prominent points brought out may be stated as follows:

1st. The lesson of the Intermediate classes need not differ from the Infant and Bible-class lesson, but should be the same Scripture.

2d. The same lesson is many sided, both uniform and multiform. The skillful teacher will adapt his teaching to the class and the occasion, educing from the text the thoughts he seeks to impress.

3d. Illustrations must be sought and found in the Word and in familiar scenes of daily life. Hence, begin early in the week to study and observe. Give from five to ten hours to the study of the lesson. Visit, and know your classes at home, at work, at school, or at play.

4th. Objects and pictures may often be effectively used in the class. Slated leaves, a portable board, or blank paper, will help the teacher as well as the Superintendent to secure attention and impress the truth.

5th. In object-teaching the pupils should usually handle, examine, and state what they discover in the object. Touch should assist sight in arousing and impressing mind with truth.

6th. Oral instruction must not be wholly abandoned when pupils pass from the Infant class. Pictures wrought in words or colors are still necessary. We must not forget that the senses are, after all, the highways to the mind and the soul. Choose the concrete. Avoid the abstract. Formulas are needed to epitomize and crystalize truth. They abound in the Bible; seek them there.

7th. Get pupils to memorize and repeat some Scripture every week. The easiest and surest way to do this is to memorize and repeat the lesson yourself.

8th. No teachers can afford to ignore the Teachers' Meetings, whether they are meetings for study or sociality.

9th. Visit your pupils at least once a month. Ask them to visit you at your home at times designated. You can get hold of them, win their love, and teach them thus many things that otherwise would not easily be reached. The Saviour has set you the example by washing and wiping His disciples' feet.

10th. The teachers' preparation must be general as well as special. They must know much more than they may need to teach. Sunday-school teachers instruct on Sunday the pupils of the secular schools. The teachers of the public schools are required to have not only a general education, but professional skill. They must know much, but know their trade beside. Sunday-school teachers too often suffer by comparison with these teachers. They need the Normal College and the Teachers' Institute to train head and heart.

The exercises were largely attended, varied and profitable. They closed with prayer and benediction by Rev. A. SUTHERLAND, of the Province of Ontario, Canada.

M. M. MERRELL, Chairman.

SECTION VI.

INFANT AND PRIMARY-CLASS TEACHERS.

This Section met in the Park Presbyterian Church. The Rev. CHARLES E. KNOX, of Bloomfield, New Jersey, occupied the Chair. His report, submitted to the Convention in due order, was as follows:

We had present in the Infant-school Section about one hundred and fifty persons. About thirty of them were Superintendents or teachers in Infant-schools, the most of whom were from New Jersey. There were four from New England, three from New York, two or three from the Western States, and one from Zulu, Africa.

Our object in the Infant-school Section was to bring out in outline the best results in Infant-school methods which have thus far been produced. Infant teachers differ much in composition and aptitude. Some can do better with one method, and some with another. If we can put into bold relief the different methods which have come into use, each one can take that which best suits his own mind and school.

The following gives the substance of the conference in the Section and of conversations afterwards:

There are two general systems or methods in use in the best schools. Under each of these general systems are several modifications, which may perhaps be embodied in two divisions. These four methods, with the variety in detail which the invention of each Superintendent of the Infant-school gives, comprise those which have so far been developed. They are as follows:



I. The first of the two general systems is that in which the Infant-school is one large class, and one teacher gives the whole instruction. There is considerable variety in the order of exercises by different persons, but a common resemblance in grouping the singing, prayers, and other exercises around an address of the Superintendent from fifteen to thirty or thirty-five minutes long.

The two subordinate plans relate to the object which the teacher has in mind, and are :

1. The object of the teacher is simply to produce a general religious impression on the minds of the little ones, by entertaining them with Bible stories, hymns, and other exercises. There is no course of instruction through successive Sundays, and no unity of subject throughout the hour of instruction.

2. The object of the teacher in the second plan, is to impress one definite Scripture thought on the infant scholars during the hour. The hymns, prayers, and all the exercises from the beginning to the close have one thought and adhere as closely to it as possible. This is the plan which has been so happily and admirably developed by our brother, RALPH WELLS.

II. The second of the two general systems is that in which the Infant-school is divided into small classes, as the higher departments of the Sunday-school are divided, and subordinate teachers of the classes are guided under an Infant-school Superintendent.

There are two plans under this system, as follows :

1. A regular course of instruction is followed, independent of the lessons in the other departments of the school. The teachers in the classes teach the Scripture lesson for ten minutes, under the superintendent's direction ; the superintendent's *Bible story*, or address, is for fifteen or twenty minutes, and may be upon the teachers' lesson or not ; and the teachers afterwards teach a hymn for eight or ten minutes. The course of instruction is a graded course of five years, at the end of which the children are graduated into the higher department.

This system has been in successful practice for fifteen years in Rome, New York, and has become connected with the name of Mrs. ALICE W. KNOX. I mention her name, although she is of kin to me, because Mr. PARDEE and others have made her and her plan widely known.

2. The second plan is a modification of Mrs. KNOX's plan, by the Rev. J. H. VINCENT. He has a single lesson, the same as that used in the other departments of the school. This lesson is taught by means of little picture lesson-papers, which are given to the teachers in the classes. These picture lesson-papers have a few questions on them in reference to the picture. After the teachers have taught the children for ten minutes from the pictures, the superintendent takes up the same subject for his address.

These are the four methods of infant-school instruction which have been developed up to the present time.

Mrs. MARY HOWE SMITH gave in the section an admirable exam-

ple of a method in teaching the lesson. Mrs. SMITH's lesson was in the illustrative method of teaching. It was clear, simple, logical, and interesting, but cannot be reported except by repeating it in full. Her plan in this lesson was not to begin by a picture representing the very subject of the lesson, but with a picture which was in contrast with the subject. The subject was the Good Shepherd. The picture was David killing a lion. The children were first interested in the lion and his fierceness, then in David, then in sheep in the corner of the picture, then in David the shepherd, then in David fighting the lion to keep him from the sheep; then followed "*The Good Shepherd giveth his life for the sheep.*"

This kind of lesson,—both happy and forcible,—may be used, of course, in either of the four methods of the infant school which I have described.

One of the happiest illustrations of the mode of simplifying a theological system to infant children is by the late Miss MARY E. GILL, of this city, in her book, "Hours with the Youngest."

We make *one recommendation*: That each superintendent of an infant school be recommended not to conform to one universal model, but to take that method which appeals most to his mental and spiritual aptitudes, and through it to impress on the infant scholars the whole power of his earnest personal piety.

REV. CHARLES E. KNOX, Chairman.



The reading of the above reports was attended with much interest. The Convention received and adopted them as a part of its proceedings. It was felt to be a successful feature, and so truly practical that, by special resolution, similar meetings by sections were recommended as a useful part of all large Sunday-school Conventions and Institute gatherings.

Second Day.

SIXTH SESSION.

THURSDAY EVENING.

Crowds came up to the evening meeting. An hour before the appointed time the house was beginning to fill rapidly, and in fifteen minutes thereafter was well filled. From that time until half an hour before the exercises began, the condensing process was going on, until not an available standing or sitting-place offered. It was next to impossible for the reporters of the press to gain their positions. The pulpit, ante-room and stairs leading into the lecture and Sunday-school room were crammed with the people. Hundreds were obliged to leave the upper audience-room, and soon the Sunday-school and lecture-room was filled, and a second meeting was organized. Hundreds were obliged to go away from this second meeting also. The daily papers of Newark speak of the audience as "probably the largest ever convened at any religious meeting in Newark."

The second meeting, below stairs, was organized by the appointment of B. F. JACOBS, of Illinois, Chairman. Prayer was offered by the Rev. GEORGE A. PELTZ, of Pennsylvania. Addresses were made by A. F. CRANE of Maryland, E. D. JONES of Missouri, Rev. H. CLAY TRUMBULL of Connecticut, Rev. R. R. MEREDITH of New Jersey, Rev. ALFRED TAYLOR of Pennsylvania, B. F. JACOBS, the Chairman, and Rev. JOHN HALL, D.D., of New York. Some six hundred persons were present. The meeting was full of deepest interest and impression.

Up-stairs the American flag had been added to the attractions of flowers and mottos, the speaker's desk being tastefully enwrapped in it. The huge church-organ was fully exercised by a number of voluntaries, excellently rendered by Prof. THEODORE E. PERKINS, who led in the music of the evening.

At quarter to eight o'clock Mr. STUART took the chair and gave out the hymn,

"All hail the power of Jesus' name,"

which the Convention sang grandly. The Chairman then read impressively a portion of the nineteenth Psalm, and prayer followed, by the Rev. Dr. TEASDALE of Mississippi.

Mr. STUART then introduced the first speaker of the evening, Dr. JOHN HALL, of New York, late of Dublin, Ireland, making a happy allusion to his becoming an adopted citizen of America, but refraining from other flattering reference on account of personal relations with the speaker. [We understand that Dr. HALL and Mr. STUART are own first cousins.]

Dr. HALL was greeted with warm applause, and proceeded to address the audience as follows on the topic appointed him, namely,

THE SUNDAY-SCHOOL WORK IN EUROPE.

BY REV. JOHN HALL, D. D.

MY DEAR CHRISTIAN FRIENDS: I am very thankful for the privilege of speaking to so many of my fellow-laborers, a portion of the noble army of Sabbath-school teachers. I am very grateful for the opportunity, as a minister of the Gospel, of ranging myself among you; for I am persuaded that the best and most effective assistants that we who are called upon to preach the Gospel can possibly have, we find in the Christian men and women who are engaged in the business of Sabbath-school teaching.

A subject has been assigned to me that is of considerable difficulty from its very extent. I presume that I am not expected to give anything like a full and exhaustive account of the Sabbath-school work in Europe, but rather to fix attention upon such matters as, either in the way of contrast, or in the way of encouragement, may be suggestive and useful to you.

I need not tell you that the Sabbath-schools in Europe vary very much in character, according to the denomination under whose auspices they are conducted and the various localities in which they are placed. In many of these schools, in the first instance, paid labor was employed, and, in point of fact, the Sunday-school was neither more nor less than an extemporized day-school for the poor, only that it was held on the Lord's-day for the sake of convenience. That state of things I need not tell you has passed away. In Scotland, Christian people were very slow to adopt Sunday-school instruction. There is there entertained a very high idea of the sacredness and value of family worship, and it was felt by many good people that the Sunday-school threatened to supersede in some way the sense of responsibility on the

part of Christian parents. The system of home religious teaching worked well so long as the neighborhood was sparsely settled, and mainly by a church-going population; but when the people came together in masses in the large cities it was found absolutely necessary to introduce the Sunday-school system, and I dare say that nowhere could you find a more thorough and effectively wrought Sunday-school system than is to be found at this moment in Scotland. I remember hearing the Rev. Mr. ARNOT,—speaking in the General Assembly of the relation the Sunday-school had come to take in the Church,—take a familiar illustration from his domestic experience. When he and his wife were but recently married, he said, a very small dining-table did for them; but by-and-by, when one or two olive plants began to grow up around them, and they continued to spring up and to grow, the table was surrounded by them, until they could not be conveniently seated at it. They then put away the old table and got a new one, so constructed that they could put in a leaf in the middle and so make room enough for all his family. So with the children of the Sabbath-schools of the General Assembly. They had found that it was necessary to make a place for the children, to have some plan by which they should be recognized by the Church, and come under the supervision of the highest courts of the land. The results have been of the happiest character over the whole of Scotland.

In England, I am most familiar with the Sunday-schools conducted by my Non-conformist brethren, by whom I mean Congregationalists, Baptists, Wesleyans, and others of that class. I have found them particularly thorough in the management of their Sunday-schools, more especially in the great cities. There is one feature of this work on which I would fix your attention for a moment. They found it hard to keep a class of people, the males emerging out of boyhood, who had not yet attained the position of manhood, and yet felt that they were rather too big and great to go to the common Sunday-school class. For those in this critical time of life it was a difficult problem to know what was best to do. I found that my Congregational brethren, in various places in England, had set up deacons' or elders' classes, and I remember having seen as many as seventy in one deacon's class, from whom, in the course of every year, a considerable number were drawn into the fellowship of the Church. Where new places of worship are now being built, the Sunday-schools are constructed on this plan, so as to provide for these deacons' classes, and overtake an important part of the constituency which the Sunday-school is peculiarly fitted to reach.

I would next fix your attention a moment upon Wales, which I will venture to say in this presence is the noblest country in the point of Sunday-school instruction on the face of the earth!—not excepting any one of the States in America! [Applause.] The whole Christian population, men and women, old and young, little children and gray-haired fathers and mothers,—the whole Chris-

tian population—is brought into the Sabbath-school and kept in the Sabbath-school! [Applause.] The people in Wales die out of the Sabbath-school, and go to heaven out of the Sabbath-school! [Applause.] You will see them, their old men, too old to teach, becoming scholars again, but still holding their name and their place in the beloved Sunday-school circle. It seems to me that the Welsh Sunday-school, which is an institution peculiar to the country, carries out better than any institution I know, that exhortation of the Scriptures which we all too often forget—that we should seek to *edify one another*. With us it is too much the ministry who are expected to edify the people, the elders, or deacons, or classleaders, helping them; but the Bible rule is that *all Christians* should seek to *edify one another*. They do seem in Wales, through the instrumentality of the Sunday-school, and by the blessing of God, to have been enabled to do this thing as it is not done in any other Christian community anywhere.

In Ireland, as you know, the Protestant population is not very large. Yet I am persuaded, for its numbers, it has a larger proportion of young people in its Sunday-schools than in almost any other country—mainly for this reason, that the near presence and power of Romanism necessitate the greatest vigilance on the part of the entire Protestant community. There has been a noble organization known as the Sunday-school Society, numbering among its friends and patrons some of the best and noblest men of the land, men who all their days have been diligent and devoted Sunday-school teachers, and by means of whom, under the Divine favor a world of good has been done, and continues to be done over the land. In many parts of Ireland Sunday-school instruction has been introduced by the Roman Catholics, because they find it necessary to compete in some degree with their Protestant neighbors. Usually, however, their schools are conducted on a plan totally different from what we adopt. It is ordinarily simultaneous teaching. I have never seen the volunteer assistant brought into their Sunday-schools. I have seen the priest, or his assistant, or religious assistants, male and female, on the Continent especially, instructing all the children together, but that form of instruction in which the Christian men and women from the Church membership, engage in the work of religious teaching, is one of the peculiar features—may I not say it is one of the noblest and most glorious features?—of our Evangelical Protestantism. [Applause.]

Of the Continent of Europe, I have only to say that while Sunday-schools have been introduced there, and have multiplied to some extent in France and Germany, based upon the same general plans as the English and American schools, there is nothing that I may speak of in this view.

I should like to mention now some things that have struck me as differing somewhat in the management of European schools and those among yourselves.

1. There is a little difference in the matter of the hymns. European Sunday-schools, especially those in any close connection with the Churches, do not avail themselves of the advantages of distinctly Sunday-school hymn books. For the most part, they content themselves with singing the hymns used in the Churches with which they are respectively connected. It may be said that there are some disadvantages in this plan. Very possibly there are. But it has also some advantages. The young people thereby learn to sing in the Sunday-schools that which they are to sing when they enter the Church. And if we take into account that those noble men, JOHN and CHARLES WESLEY, not only preached, but sung, Methodism into the hearts of the people, we will see that it is of some importance to connect the Sunday-school praise and service with the Church praise and service. [Applause.] It may be said, indeed, that in some instances these hymns or songs of the Church are a little heavy for youthful voices—it is possible that they are so—but I think that many of our European friends might retort, in the spirit of kindness, if we were to accuse them of this heaviness, and invite us to consider whether we have not here gone to the other extreme, and whether the hymns in the Sunday-school books here are not, on the whole, a little too light! [Assenting applause.]

2. There is again some difference in the manner in which Sunday-schools are opened and closed. In many in this country singing and prayer are had in the opening, and the prayer is dispensed with at the close. In Europe, singing and prayer precede and conclude the Sunday-school session. I think I may say that the virtues and faults of these exercises are much alike on both sides of the Atlantic. I have heard on both sides of the ocean prayers that were susceptible of great improvement! They were too long, too theological, too diffuse, too stereotyped—prayers which for sum and substance the poor children have had presented to them month after month, year after year, in unending rounds of repetition and routine. I am inclined to think it is a general fault peculiar to no latitude or longitude!

3. On the other side I think there is a little less reliance placed on mechanical assistance than here. Their Sunday-school buildings and rooms are generally greatly inferior to ours. In many instances the Sunday-schools are held in the churches. The black-board is a thing comparatively unknown in the Sunday-schools of Europe. Question-books, which I may venture, without disrespect, to call crutches, are entirely unknown, I may say, in the Sunday-schools of Europe. With the exception of question-books, "catechisms" as they are called, furnished by the churches, I have never seen these helps in the Sunday-schools in Europe. The theory there, whether right or wrong, is this: that they are to give all the assistance they can to the teacher, to train and furnish his own mind, and then let him come into his class, bringing in his brain and in his heart that which he is to teach the children,

leaving the mechanical assistance he has had elsewhere in his room behind him! [Applause.] I may be peculiar in this, and a little "old fogey." Perhaps I am; but I confess that I know no prettier sight in the Sunday-school than when the word "Amen" is pronounced in the opening prayer, to see the teacher in a methodical manner take the class-book, mark his scholars present, or absent, or late, or otherwise, and when that is done, to see all the little heads drawn together in a knot with the teacher's head in the middle, and then to hear nothing more than the quiet, subdued, earnest, gentle voice in which the teacher teaches the truth that he has lodged in his own brain, and that has been vitalized in his own experience, that has been thought over and prayed over, and that by God's blessing will be powerful to guide the children into the way of life everlasting!

4. I am inclined to think, as another distinction, that more is made of the catechism in the Sunday-schools of the Old World than here. You find as a rule that the churches there introduce such catechisms as they are in the habit of using. They do not thus set aside or supersede the Bible. On the contrary they use them as valuable assistants. It seems to me that there is value in this plan. Let me give an illustration, and if I take it from my own catechism it is simply because I know it better than I know any other. When comparatively young, I remember hearing a man of ability and popular talent discourse to the people about the things of salvation. Among other things he told them, with a great show of earnestness and learning, that all that men wanted was that their mistakes should be corrected, that they were in ignorance, that the Spirit of God had nothing to do but to correct their ignorance, to show them that God really loved them, and when that was done the whole was done, and the moment men were thus enlightened the work of conversion was finished! It seemed to me to be a looser theology than was consistent with safety, and I remembered my catechism definition of effectual calling, that "effectual calling is a work of God's Spirit, whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, He doth persuade and enable us to embrace Jesus Christ, as He is freely offered to us in the Gospel." Ah! there it is, "*persuade and enable*;" the gentleman leaves out that second part, he says nothing about *enabling*; and though I was in other respects ignorant about theological matters, from having that ready formula in mind I detected the mistake, and was saved from erroneous teaching. Have you not seen the carpenter, when a dispute has arisen about a measurement, settle it at once by drawing the rule from his pocket and applying it on the spot to the difficulty in question? That is exactly the great value of having young people taught some distinct formula that they can easily remember, and which may prove to them a protection and a defence when they may possibly have neither the time nor the inclination to read

heavy works in which the errors are pointed out and the truth plainly and fully presented! [Applause.]

5. Again, I think that, as a rule, in Europe the churches identify themselves a little more thoroughly with the schools than in many instances they seem inclined to do here, and I am persuaded that that is a great benefit all around, to the churches no less than to the schools. In those places, for example, where Presbyterianism has hold, it has become a recognized plan for the Presbyteries to appoint a day on which they shall visit the schools under their control and give the children a thorough examination. I have spent five hours consecutively in such examinations, and have never felt the least wearied, and I do not think the children were wearied either. I am told that in this country there are a great many things I cannot do, that I used to do, because of the climate. Possibly that is true. But the climate does not in the least interfere with the Sabbath-school children in this country learning by heart most precious portions of the Word of God; and I am persuaded we shall be safe if, as Church Courts and congregations, we identify ourselves as thoroughly as possible with the Sunday-school, and exercise a careful supervision of the training and instruction of the children, more especially in the simple letter of the Holy Scriptures.

6. One other matter I have frequently noticed in this country. I think that in the Sabbath-schools in Europe there is not quite so much latitude given to those public-spirited itinerants—"wandering stars," some friends of mine call them—those benevolent knights-errant who drop into the school ten or fifteen minutes before it closes, and "just wish, if you please, to say a few words to the children!" [Laughter.] I do not think that in Europe they give quite so much latitude to these. And I rather think in that matter they are right! [Applause.] Sometimes these most excellent people are wise; sometimes they are witty. Sometimes they are neither wise nor witty! [Laughter.] And I think that after a teacher has come with his lesson prepared, and after having steeped the good seed of the Word in prayer that he may sow it in the hearts and minds of the children, he had far better be left to go on and do his work, in God's name, than to let any one of these people—no matter how excellent—loose upon the school to talk at random, and perhaps scatter the impressions that may have already been made by the teacher. [Enthusiastic plaudits.]

If, now, anybody should ask me, "What do you think, on the whole, of European schools as compared with ours?" I hope I am too wise a man to give any answer to the question. [Laughter.] I do not want, so far as my voice can ever have the least influence, to do anything towards fanning the flame of jealousy between Christian people on the other side and Christian people on this side of the water. We are one in blood, we are one in name, we are one in Christian faith, we are one in interest, we are one in friendships, we are one in common hopes, and we worth the day

when anything shall be done upon the one side or upon the other that shall sunder America and Great Britain, Great Britain and America! for it would be a dark day for Freedom, and a day of triumph for superstition and despotism and tyranny, all over the world! [Cheers, and loud and long applause.] (You see you are consuming my valuable time!) But now, as we are met together here in club, and all that is said here will be likely to be private! I will tell you, as a friendly secret, that I think, on the whole, we in America look a great deal the best in our Sunday-schools on parade days; but that, on the other hand, the Europeans would be ready to assert for themselves that, in the main, they were doing as much substantial work, all the year round, as we; and, in the meantime, they on the other side are under the impression that we in America are immeasurably ahead of them, and, as the mistake can do them no harm, I propose that they be allowed to rest under it! [Great laughter.]

The main power for good of any Sunday-school lies in the character of its teachers. Let them be holy, intelligent, spiritual men, living in the power of the world to come, and they will give value and validity to the service they conduct. It has been said that a holy ministry is an awful weapon in Christ's hand. The same is true of the Sunday-school teacher. It used to be said of Whitefield that he looked at the people as if he had come down from heaven to deliver a message, and was to go back to heaven when he was done. Let Sabbath-school teachers go to their work in that spirit, and God will bless their labors. Sunday-school teacher! love Christ first of all. Love Him with a deep, true, personal attachment. And love the souls that you would win to Him, and make them see that you love them, and then you may say to them almost anything. Teach in the spirit of love, and the Spirit of Love, from above, will bless your efforts and make them eminently successful.

Permit me a concluding word or two. The measure of interest that a Christian Church or community feels in the Sunday-school will be practically the measure of interest that it has in the truth of Jesus Christ. A living church will love its Sunday-school. A living ministry will stand by its Sunday-school. A living community will support its Sunday-school. A dead church, and ministry, and community will think comparatively little about the Sunday-school. So that, when we pray "Revive us again, O God!" and when God hears the prayer and refreshes His weary heritage, we are praying for the best and most efficient support that the Sunday-school can have in the active, loving sympathies of all who love Christ and the souls of men. So intimately is the Sunday-school bound up in the interests of Christ's kingdom on earth. I am a pastor in New York. It is the work of the noble-minded men that preceded me in the ministry, the comfortable fruit of whose labors I am in some degree permitted to reap, that the church to which I minister has for a long time laid out its strength upon

the mission-school. Its congregational school is comparatively small. These mission-schools are managed by a body of the younger men, called "The Social and Benevolent Society." They hold their meetings on the first Sabbath of every month. I am present when I can be. I heard them make their report, from the various mission-schools, that a band of nearly two hundred teachers, with nearly seventeen hundred scholars, were engaged in this work. Some time ago it occurred to me that, as they were divided into district schools, these laborers might long work and be ignorant of one another, and so I said, "I will bring them together." I had heard of these happy conventions, and had been present at some of them, and I thought there was no reason why we could not have a little convention of our own. So on Monday evening I invited these teachers to come together for an hour and a half in the Sunday-school-room of the church. We make a body of nearly two hundred people. We pray and praise together. Some one speaks on a subject set beforehand. Any one is invited to speak if he pleases to do so. We have a few minutes for mutual introductions, and I say to the teachers, "If you know any of your fellow-teachers who do not know all the others, walk around and introduce them to all whom you know; and if you see any one present who is a Christian, and yet is not a teacher, you had better improve the shining hour and try to enlist that person with you in the work." For two winters we had meetings of that kind. They were among the best we had the year round. They were truly delightful. We have felt that it was good to be there, that God was in the midst of us. Our band of teachers has come to be linked together in that true sympathy founded on mutual knowledge and a consciousness of being engaged in the same happy work. Depend upon it, dear brothers and sisters in Christ, whatever makes us know each other better—our common struggles and difficulties and hopes and fears—strengthens the bond of attachment between us, and being brought nearer and nearer to one another is no trifling assistance in our being brought nearer and nearer to our Lord Jesus Christ, our common King and Leader and Commander.

I am very thankful for this opportunity of speaking these words. I am very thankful at being adopted into your noble and blessed ranks; that so much of the power of God's Spirit has rested upon this Convention already, and with my whole heart I say to you, May God bless you and what you have done hitherto! May you multiply and increase a hundred and a thousand fold! [Hearty applause.]

"Keep on praying,"

was sung from "The Sabbath Carols," when the CHAIR made another of his happy introduction speeches, referring proudly to the honored name of FRELINGHUYSEN as associated in the past with the highest national renown and with the still higher and brighter

glory of the Sunday-school-teacher's work. The revered and beloved THEODORE FRELINGHUYSEN has gone to his reward; but he lives in a godly seed that to-day in Church and in State are serving their day and generation. Thus introduced, the Hon. FREDERICK T. FRELINGHUYSEN, of New Jersey, arose and addressed the Convention as follows:

ADDRESS OF HON. F. T. FRELINGHUYSEN.

MR. PRESIDENT: Although I am not on the programme for this evening, yet, as you kindly intimated that you intended to call on me, I will not forego the pleasure of saying a word to this vast audience. The assembling here of the friends of the Sabbath-school has renewedly impressed me with the momentous importance of the interest they have met to promote. The distinguished speaker to whom you have just listened (Dr. HALL), whose praises are in all the churches, and whom we are so happy to welcome to a home on our shores, has instructed and interested us by calling attention to the condition of Sabbath-schools in Europe. Permit me to say a word as to their peculiar adaptation to the demands of our own country. I believe that civil liberty, political equality, and personal freedom, are the efficient handmaidens of that liberty wherewith Christ makes free, of that equality which springs from our common union in Christ, and of that freedom to which the disenthralment from sin and vice introduces us. Our free and equal republican institutions, by elevating the citizen, by making him feel the dignity of his manhood, by enabling him to realize that his superior is not a magistrate, a prince, or a king, but is God, help to restore man to his true relations to the Father of us all, help to create in him a craving to know more of the character, the purposes, the plans, of the King of whom he is a son, until that knowledge enkindles a holy love in his soul.

The rapid progress and advancement which we now see that constitutional liberty and political equality are making in the world may be but the precursor of that glorious millennial day when from every heart shall go forth a sweet incense to Jesus. Believing thus, that the interests of Christianity are identified with the maintenance of civil liberty, and that political equality tends to hasten that day when all shall know the Lord, I do not secularize the Sabbath-school institution when I commend it as essential to the maintenance of our free institutions. It is not the highest glory of our fathers that they here established a home for Freedom, and then invited the down-trodden and the oppressed of all the world to come, and bid them welcome; but their greatest glory is that they made the Bible the foundation of the temple of liberty they here erected, and planted by its side the true vine of a pure Christianity, which has ever since entwined around encircled, and now sustains and strengthens its pillars. Let not the

work that our fathers thus nobly inaugurated, and which has been so blessed for all the world, faint and languish in our hands, when we are possessed of such efficient instrumentalities. What, sir, is the supreme power of this nation? What power makes our law? Is it the President and the Senate and the House of Representatives in Congress assembled? No; they are but the instrumentalities of a greater power behind them, and exercise the limited sovereignty briefly delegated to them. What power is it that must restrain our liberty from becoming licentiousness, our freedom from becoming anarchy? What must preserve our Sabbath from desecration, our streets from being polluted by gorgeous palaces, the seductive halls of which lead down to hell? What is the power which is to deliver the land from those enticing courts where, beside the stream of liquid fire, the wan and squalid congregate, and where disease and death, crime and poverty, hold high carnival? The supreme power of this land,—that which enacts and repeals our laws, makes and unmakes Presidents and legislators, puts down one and sets up another; that which is omnipotent to preserve or destroy, accordingly as it is tempered for good or for evil,—this heritage of our fathers,—is the public sentiment of the people. Individual opinion is insignificant, but the public sentiment of a great nation is, for its purpose of weal or woe, omnipotent.

And now, sir, it is the divine province of the Sunday-schools of America to take its hundreds of thousands, its millions, of young immortals,—of those who are presently to be our men of business and of influence, our mechanics and merchants, our legislators and leaders,—and give them the earliest and the most lasting impression and bias in favor of purity and virtue. And what perhaps, is more important, it impresses with the truths of Christ those who, in a few years, are to be the mothers of the land, and who, in their turn, will, with all the charms and blandishments of a mother's love, impress upon a generation the image of God. It is thus that this institution is giving virtuous direction to the supreme power, the public sentiment of the land, and is raising up a Christian influence that will enact Christian laws, elect Christian rulers, and is marshalling a mighty host to stand up for Jesus. I pity the superficial character of that man's reflections who has failed to discover in Sunday-school institutions one of the most potent influences, giving virtuous and healthy direction to the sentiment of the nation.

And, sir, the benefits resulting from this institution, invaluable as they are to our own land, are by no means confined to it. Was there ever, in all history, a nation whose voice was destined to be so heard and respected as that of this Republic? Our Government, having for its foundation principle the great truth that "all men are created equal," has captivated the hearts of the millions who are bowed down under kingly power. Our science, our literature, our wealth, our commerce, the prowess of our arms, our

enterprise, and, most of all, that liberality which we extend to all who desire to come to us, has ingratiated the name of the American Republic with the people of the world. Now let the influence which, in providence, is thus given us, be put forth for God. While I speak, the rails of the great highways, compared to which the renowned ways of the ancients are insignificant, extending from the Atlantic and from the Pacific, are being welded together. Over that road will roll a vast current of commerce and population. A ferry across the placid waters of the Pacific will cause the nations to flow together, and our influence to be felt on the four hundred millions of Asia. Again, at the South a race recently disenthralled are being educated in the free principles of our Government, and in a pure Christianity. They will soon acquire intelligence, property, and influence. On the other side of the Atlantic is a continent that has been shut out from all those civilizing and elevating influences which other lands have derived from the intercourse of nations. If the Caucasian, led by enterprise or the purpose of honest gain, stands under that vertical sun, he soon pays a life forfeit for his temerity. If the man of God, with the love of souls in his heart, and the Bible in his hand, lands on those shores, he is speedily called, as a reward for his heroic devotion, to a more genial clime above. But, sir, the javelins of the Pale Rider who courses up and down, keeping guard on that coast, are powerless against the man who is born for the tropics. It is reserved for the black man of America to redeem Africa. Borrowing here, in the land of their bondage, the silver jewels of civilization, and the golden jewels of Christianity, they will carry them to the land of their fathers. They will point their brethren to the "shadow of the Great Rock in that sunny land." They will, in that dry and thirsty land, cry, "Ho, every one that thirsteth, come ye to the waters." They, in the land of the luxuriant palm, will scatter the leaves that are for the healing of the nations. Sir, this is a work that appeals to our philanthropy and to our patriotism. Not to that narrow patriotism which is limited to our homes, but to that more expanded virtue which partakes of the spirit of the Master, who, while he "wept over Jerusalem, died for the world."

Were it my province, and this the occasion, there are suggestions that might be made as to how Sunday-school instruction should be conducted. I might suggest how the citadel of the heart can be taken by attention and kindness, accompanied with a careful study of character—how deference and respect may be secured by a masterly familiarity with the subject being taught—how that aggressive work of visiting the scholars "going about doing good" will accomplish results that the world has no instrumentality to rival or neutralize—I might tell you that a teacher can never properly say he has no time for his duties, because no other work is so important. But these are themes I do not stop to dwell upon, partially for the want of time, but more especially

because there is one great thought I would have stand out solitary and alone, impressed on every heart before me. What is the great truth you are to teach? You are of course to teach how God created the world; you are to teach the commandments; you are to show how prophecy has been fulfilled; you are to teach how God dealt with his ancient people, the Jews; yes, and instruct in the biography of the Saints. But are these, or any one of these the great truth you are commissioned to teach? No, sir, you are to render the scholar familiar with the life of Jesus; the sublime dignity of His character; the overflowing kindness of His nature; the purity of His example, and the eloquent simplicity of His words. But is even this the great truth committed to you to teach? No, the whole phalanx of infidel writers who have ceased to deny the superhuman being of Christ would rejoice in that work of instruction which was limited and confined to the life of Jesus. They would cast around that life the rich drapery of their imaginations until the carnal heart would be enamored with its hero. No! No! The one great truth, greater than any other in all time, to promote the development of which kingdoms rise and fall, and the very earth continues to roll; the great fact which alone affords an answer to the inquiry "What is truth?" is not the life, but is the death of Jesus. From that theme philosophical infidelity turns sorrowfully away. For it they have no heart. You are to teach that an offended God and rebellious man can only be reconciled by this sublime sacrifice. That infinite justice can only exercise infinite mercy towards those who humbly cast themselves on the vicarious sufferings of Jesus. That it was not at Rome, or at Athens, or at any other luminous centre of modern learning, but that it was at Calvary that "Mercy and Truth met together and Righteousness and Peace kissed each other." On that spot alone is God reconciled to man. It is that truth which brings salvation and begets an intuitive craving for holiness. It is that truth which is to save and to render pure and holy the world. It is that truth which is the foundation of our faith and the only true basis of any system of morals.

THE DEATH OF JESUS IS THE THEME OF THE SABBATH-SCHOOL TEACHERS OF AMERICA!

"Soldiers of Christ, arise!"

was sung, and the CHAIR exclaimed, "God bless such Senators, and fill our Senate and Representative Halls with such men as FRELINGHUYSEN and HILL! There was another Christian statesman whom we all honor, and who would have esteemed himself happy to be with them, with whom the Committee had corresponded in the hope of having him to preside over this National Sunday-School Convention. He could not be here, but we have a note of reply from him, which I will read." It is addressed

to the Hon. JOHN HILL. Mr. STUART then read the note amid applause.

LETTER FROM VICE PRESIDENT COLFAX.

ANDOVER, OHIO, April 12, 1869.

MY DEAR MR. HILL:

Stopping here for a brief visit, on the road to my home at South Bend, Indiana, I avail myself of the first opportunity to reply to the kind invitation you handed me just as I was leaving Washington.

I should be very glad to accept the invitation proffered by Mr. VINCENT and the Committee, and again in your letter, to preside at the National Sunday-School Convention on the 28th inst.; but it is not within my power, as I have already promised to be at Indianapolis on that day. Full of hope and promise for the future, as well as abundant in its auspicious influences on the present, I do not doubt that this noble work will be prospered by the meeting of this Convention; and that all the workers in this harvest-field of effort will be encouraged by it to increased zeal and energy. I can never forget my own participation for many years in this sphere of labor and duty; and when I have seen my scholars in after years, in the pulpit, on the bench, at the bar, and in all the honored walks of industrial life,—mercantile and mechanical and agricultural,—remembering and practicing the instructions of their youthful years, I have realized indeed that work in such a cause is never in vain.

Very truly yours,

[Signed]

SCHUYLER COLFAX.

Mr. STUART, asking pardon for the digression, briefly referred to the memorable scene of the Bible presentation to President GRANT. A deputation, consisting of Chief Justice CHASE, Senator FRELINGHUYSEN, and Mr. STUART, waited upon President GRANT, and in the name of that great National Society, the American Bible Society, presented him with a copy of the Sacred Scriptures. It was the first deputation that waited upon him after his inauguration. Upon the President's perceiving the character of the errand, he at once asked that his wife and children might be brought into the room. The Chief Justice then made a brief speech, tendering the Book, and Mr. STUART read the note of the Secretary of the Society, accompanying the gift. When the part was reached praying that the blessed Book might be a guide and a light to the household, the President and the little company were visibly affected. It was a scene for the painter. Let us thank God, said the Chairman, that we have men in power who reverence the Word of God, that we have a Sabbath at the White House, [applause,] and that so many of our leaders in affairs of State recognize the duties and obligations of the Christian life. He then requested the Convention to spend two minutes in silent prayer for our rulers, to be broken by audible prayer led by RALPH WELLS, of New York.

The Rev. EDWARD EGGLESTON, of Illinois, Chairman of the Com-

mittee calling the Convention, being introduced, then spoke as follows :

ADDRESS OF EDWARD EGGLESTON.

The speaker's position on the Business Committee had deprived him of much of the pleasure and profit of the gathering, and made it in his view an improper thing to call him out to do any talking in addition to the working duties that had devolved upon him. Besides, he was from Chicago! and his brother, THANE MILLER, (he hoped he had gone!) might not consider that fact the best qualification for him. The fact was that he lived twelve miles out of Chicago, was a Hoosier, too, and the people of New Jersey had adopted him! so that he felt like the man who lived "on Cape Cod, Nantucket, and all along shore!" After all, in Europe and America, West and East, North and South, in the Sunday-school work we are all one, and sections and jealousies should not be named among us, except to provoke one another to love and good works.

If it were not past nine o'clock, continued the speaker, I should like to refer to some things that I think will come forth as the result of this Convention. I do not think that we are going to have a Sunday-school millenium right off! But what will come of this Convention? Some benefits will surely come of it. But how? I dare not trifle with the matter. I feel that I talk to the representative Sunday-school men of the United States. I stand at the fountain of influence in the work. I am looking into the eyes of those who are to do the work in this great country of ours. For I hold that the religious instruction of the children of the land lies largely upon the Sunday-school teachers of the land. I believe as firmly as my friend TRUMBULL that Sunday-school instruction does not interfere with family instruction, for no children trained now in our Sunday-schools, when they come to be fathers and mothers, are going to be *more* careless of home instruction than children that do not have the advantages of the Sabbath-school. But, for all practical purposes, the great majority of children in our Sunday-schools get no religious instruction outside. As nearly as I can estimate it, five hundred thousand Sunday-school teachers in this country are engaged in instructing for one hour in the week those who, in the large majority of cases, get no religious instruction at all aside from what their teacher gives them in that single hour. How important then that hour! How freighted with momentous issue to souls! One thing, then, this Convention will make us feel, and help us to feel deeper than we have ever felt it before, that God has put into our hands something too great to be trifled with! How much time has run to waste! What lack of earnestness, what lack of diligence we have exhibited as Sunday-school teachers! I think we have come to appreciate how close to the springs of power the Sunday-school teacher stands, and I think we will go home with deeper views

of the value of our precious opportunities in controlling and moulding this power for the future. If this one thought shall be burned into our hearts, then we shall be filled with zeal and earnestness, and go home to be bright and shining lights, to be flaming torches, carrying the fire of this Convention everywhere, to carry it into our classes that it may shine out in loving looks and tones and words that the Holy Ghost teacheth; and into the Sunday-schools and churches and neighborhoods around us, until the whole country shall feel the blessed influence of this great Convention. God help us, then, to let our light shine for others when we go home!

Another thing. This National Convention will make us feel more than ever before that the great cardinal purpose of our work is to bring the children, in childhood, to Christ. I am not going to object to what Dr. HALL said about the catechism, at all. I think it is a capital thing for grown people. Very few children understand it. Better than all creeds and catechisms and formulas of Christian doctrine, the securest of all securities for the child against sin and error, is to bring him in childhood into a personal union with Christ. I speak instrumentally. Get the child to feel that oneness, that electrical communion, between his heart and Christ, that shall lead him to call Christ Brother, and God Father, in his childhood, and I defy all the men in the world to carry that child away from Christ. They get in true conversion a real sense of the truth and the power of the Gospel of Christ—they get it by experience. They know it, and it is better to them than thousands of catechisms, or than ten thousands of creeds. As teachers then we may feel that we must bring the children to Christ. The Master is displeased at our holding them back. In my Teachers' Meeting once, in the beginning of my Superintendency, an exceedingly intelligent and highly-cultivated lady, brought up in the oldest of the old schools, fed on the catechism all her life, and built upon the solidest of solid theological educations, when I came to ask her the question, "What is the state of your class?" said thoughtfully, "I think it would be very easy for me to bring all my children to think that they may trust in Christ, but I do not dare to do it!" I immediately said, "Here is a teacher whom God has entrusted with the care of children, to bring them to the Saviour, and she finds them ready to come, but she does not *dare* to do that very thing for which Christ has called and commissioned her, if He has called her at all to this work among His lambs." I longed to say more, by the way of instruction to the other teachers, but felt that it was not best. The result was reached. We soon saw that teacher the most earnest worker for the immediate conversion of the children among us, and to-day she meets, every single week, from eighteen to thirty of the children at her own house on Friday afternoons to instruct them and build them up in the Christian life. She has children under eight years of age whom she has been the means of bringing into

the fold of Christ. The actual blessed reality is the best possible answer to all prejudices in this matter.

I think, too, that we will go home more in earnest than we came. Some people are dreadfully afraid of being excited on the Sunday-school work. Our brethren in Brooklyn have what they call a "Crazy Club," and they admit no one as a member who is not thoroughly crazy on the Sunday-school! [Laughter.] Many people seem to have the impression that there is really some danger to the head to get thoroughly in earnest with Sunday-school work,—for it is indeed the most thoroughly and blessedly absorbing work in the world; but we do not apprehend that danger. Our friend GILLETTE, in my State, tells us the story of the eccentric ROBERT HALL, who was really unbalanced in his mind, and had to be confined by himself for a while. An acquaintance, passing by the place of his confinement, thought to console him, and asked, in a pitiful strain, "What brought you here, Doctor?" "Brains, sir! What will never bring you here!" [Laughter.] So that it is a blessed thing to have *brains* to get the Sunday-school on. [Laughter.] And if you have brains, I do not know anything better to get on them than the Sunday-school, and we may hope after a while to get brains into the Sunday-school. [Continued laughter.] But, after all, it is better to get the Sunday-school on the heart than on the brain. When a thing goes down to the heart it touches the affections, reaches the soul, and draws out the whole life. Such a man will win success in the Sunday-school work. He may never have been at an Institute or a Convention in his life, but he is bound to win if he has Sunday-school on the heart. Some ministers are very foolish, sometimes, in their estimates of things,—and I may speak for my own cloth in this matter,—and they have been heard to say that it is very well for such and such men, of second or third-class powers, to be heartily engaged in this Sunday-school work, but it is a great pity that a first-class man should give himself up to it! O, I think it is a great shame that there should be any first-class man that is not a Sunday-school man! [Applause.] It is a great shame that there should be any man, minister or layman, that has any brains, that should not be heart and mind and soul engaged in the Sunday-school work. And I further doubt whether any man is a "first-class man" that is not in the Sunday-school work. Let men call me "fool," I will go into all the "crazy clubs" in the land, if you please, only let me lay myself out for Christ's work among the children.

I think we shall all go home with more of this feeling of earnestness, and devote ourselves more thoroughly and entirely to our Sunday-school work. We shall thus light a fire, with God's help, that shall not soon be put out. This Convention shall not be, cannot be, without its results. Shall we not say in our hearts, to-night, that these results shall be, so far as we are concerned, full of blessedness to the cause in

all our field of labor and of influence? One day yet remains for practical discussions. Shall we not improve it more and more eagerly, and resolve that we will go home better men, wiser men, fuller men, "crazier" men, if you please, in this Sabbath-school work, than we have ever been before? [Applause.]

After singing

"Nearer, my God, to Thee,"

Mr. STUART introduced Mr. ROBERT MACKENZIE, of Dundee, Scotland, as one of the best friends of the United States in Europe, a manufacturer, and a merchant, who also found time with his pen to express his friendly sentiments for us, and who has written a little book about America, which has endeared him to many American hearts. His Sunday-school labors have also abounded, in his own country, and I know you will be glad to hear him. Mr. MACKENZIE was greeted with hearty applause.

ADDRESS OF ROBERT MACKENZIE.

After returning thanks for the warm reception, and alluding to his modest yet heartfelt tribute to America in his little book, he remarked: I have always, since I came to years of intelligence, had a very warm admiration for America. I have followed her fortunes, from the dawn of her history down to the present day, with as profound an interest as any man ever took in the concerns of any country; and I make bold to say, without paying a compliment that all the world does not recognize to be true, that during the awful years of war through which you have passed, the history of those years is as copiously adorned with instances of heroic endurance and high-souled Christian patriotism as any passage of the world's history with which I am acquainted. [Applause.] It has been to me a profound gratification to attend this meeting. The Senator referred, in his admirable address, to the rapidly increasing greatness of America. We perfectly recognize that fact on the other side of the water, and we rejoice in it. England can never cease to be great, for her greatness is founded upon the Bible. But we are perfectly aware of the fact that the tide of empire floats westward; that the history of the human family during the coming centuries will cluster more closely around this continent than any other, and we are contented that it shall be so. It is not necessary to us, or to any country, that we should be the greatest in the world, and we are contented that you, in whose triumphs we feel we are entitled to claim a share in all coming time, may rightly claim a share also in all the glories of our past history and literature and science; and we shall look upon you as we are more and more inclined to do, in this light, upon your greatness as a part of our own greatness, and rejoice with you in it. [Applause.]

For me to find, as I have found here, the whole-souled enthusiasm with which you are applying yourselves to the Christian education of the young, is a gratification of the purest and deepest kind. You remember the old motto of the city of Glasgow: "Let Glasgow flourish by the preaching of the Word." You are acting upon that motto. You are seeking to lay the foundations of true American greatness, and building up that superstructure on the only basis which will endure with the ages—the Word of God taught to and received by the children of your land. I am reminded, in view of the magnificent dimensions which Sunday-school teaching has acquired in your country, of the origin of such teaching in the Scotch village of which I am a native. My worthy father, who some years ago went to his rest, was the first Sunday-school teacher in that part of the country. Not very long after the battle of Waterloo, when Great Britain was so altogether Tory, as you know, and when the slightest appearance of anything like progress on the part of the people of the lower classes was looked upon with extreme jealousy, my father established a Sunday-school, and taught it himself. He had to encounter great opposition, not only from the landholders of the neighborhood, but also from the minister of the parish, who, being himself a sound old Tory, looked upon it as an innovation, and, looking upon all innovations as very dangerous to the institutions of the country, he felt himself bound to put down Sunday-school teaching with all the power at his command. But I am thankful to say that he did not put it down! [Applause.] I have only, in conclusion, to express again my warm gratification at what I have seen here, and with all my heart and soul to bid God speed to the Sabbath-school teachers of America. [Applause.]

The Chair stated that a request had been made for the singing by Chaplain McCABE of "The Battle-Hymn of the Republic." This beautiful and inspiring hymn, by Mrs. HOWE, was thereupon sung by Chaplain McCABE, who prefaced it with the already familiar statement of the circumstances in which he had first used it. With five hundred others, in Libby Prison, they sang it as a hymn of praise for their deliverance, after the Gettysburg victory. The last time he had sung it on a public occasion, ABRAHAM LINCOLN had joined in the chorus, "Glory, Glory Hallelujah," the hot tears rolling down his cheeks, and in the midst of a weeping assembly. The whole congregation, standing, joined Chaplain McCABE in the chorus, and with the utmost enthusiasm, clapping of hands, and other demonstrations of patriotic joy. It made altogether an inspiring scene, and was a fitting climax to the rising tide of enthusiasm that had been swelling higher and higher during all the day's exercises.

Some announcements of the morrow's programme were made by Mr. EGGLESTON, the doxology was sung, prayer was offered by the Rev. Dr. HALL, and, after ten o'clock, the vast audience slowly retired, on the benediction pronounced by Rev. J. H. VINCENT.

Third Day.

SEVENTH SESSION.

FRIDAY MORNING.

The morning of the third and last day brought together the usual crowds of eager auditors. The house was filled at an early hour. Vice President WILLIAM A. WISONG, Ex-President of the Maryland and District of Columbia Sunday-School Association, was in the Chair, Mr. STUART having been called away, temporarily, on Government duties relating to the Indian Commission.

The first order of the morning was the hearing of reports from the Sectional meetings. [These reports are given in one view in their place under the Fifth Session, Thursday afternoon. The reader is respectfully referred to that portion of the proceedings.]

The next order of proceeding was a discussion, opened by Mr. JACOBS, of Illinois, on "The Instruction of Teachers, Including all Methods of Teacher-Training."

TEACHER-TRAINING.

BY B. F. JACOBS.

How shall we help each other to do our work? The question of drilling or training teachers can only be solved so far as we can communicate to one another the thoughts and ideas we ourselves have. It is beyond question the great desire of teachers to know how they may better do their work. Teachers all over the land are praying for more grace, more wisdom, and more common sense. At the root of all plans to meet this want of trained teachers lies the question of the uniform system of lessons, that in three of the six Section-meetings was favorably alluded to. The truth is that the Sunday-school teachers of the day want time. How shall we get the time for study? is the question with them. How shall

we best improve the moments we have? They feel the force of the striking advertisement, "Lost! sixty golden minutes, every one studded with sixty precious seconds!" If we only learn how to improve the seconds and the minutes, we then can do all that God requires of us. We need now to get the thoughts and the living experience of others. We have not to go back to the past, to the times of Luther and Calvin and Melancthon. We want to know how to deal with the things of the present, and must get our experience, the experience that we need to teach our classes on the next Sabbath, in the schools of to-day. We want to know how our brother teacher and worker overcomes this difficulty, performs that duty. That we may have a common ground of sympathy and effort, it is almost essential that a common field of study be before us. It is by the system of a uniform lesson only, that this can be well secured. By this, as we go through the week, we can learn of each other, and each can help the other in the work of preparation for the class. As we ride in the cars to our place of business, or brush against each other in the street, or meet in the daily prayer-meeting, or gather around the table for our lunch, instead of general and ordinary topics of talk, we can take up the prominent things in our next Sunday's lesson, and learn much from each other that we could get in no other way.

To illustrate, a few months ago, when the lesson was upon the subject of the tree and its fruit, I was passing a store where I saw a beautiful basket of fruit. I walked down the street with the lesson for next Sabbath in my heart and peaches in my mind, for my wife had said that she wanted peaches for dinner. "A good tree bringeth forth good fruit," I said to myself as I admired the beautiful fruit in the basket. I had an illustration at once for my lesson, and began to think how I could convey the lesson home to my scholars, so that it would impress them as it had me. I then remembered that sixty miles from us there was one of the finest peach orchards in the world—outside of New Jersey!—and I at once sent across to a good brother who was dealing there, and asked him if he would have the kindness to buy for me, for use in my Sunday-school lesson, three peach limbs having on them the fullest and finest crop of peaches he could find in all those celebrated orchards; one limb, also, with small and poor fruit on it. Right here I would insert a thought. We are, as the rule, too much afraid of asking others to help us in this good Sunday-school work. We do not get our scholars to help us as we ought to do. The opinion seems to be that if we want anything done we must always do it ourselves. It is in an important sense a mistake. I have found in this Sunday-school work that the people want to work, the children want to work; our scholars are eager to work, to do something for us, if we will only show them how and set them at it. We underrate the forces at our command, that God has placed all around us for our use. I found no difficulty with

my peaches. A man came to me with three splendid peach limbs, almost trees in themselves. One of them had on it over *one hundred* Crawford peaches. I asked for the bill. There was no bill. The owner of the trees would not take anything from a Sunday-school for what little things they wanted for such a purpose. "But perhaps *you* are not a Sunday-school man," I said to the freight messenger. "Do you think I would charge the Sunday-school for bringing them over when the owner asks nothing for them?" "Well, but Patrick here, my Irish friend, will want something for his cartage through the city"—(he was an Irish Catholic.) "Niver a cent, sir! Do ye suppose I'd be for being behind thim uthers? Niver a bit of it!" [Applause.] So the peaches cost us nothing. I brought the limbs and had them stood upon the platform. Four hundred of my scholars had doubtless never seen a peach tree in their lives, and their eyes and mouths were wide open you may suppose. The teachers had the benefit of that silent object lesson through all their teaching. When it came to the close, I took one of the trees and asked a few simple questions. "What kind of a tree is this from?" "*A peach tree!*" "What has it on it?" "*Peaches!*" "What is our lesson about?" "*The tree is known by its fruit!*" "How do you know this is a peach tree?" "*It's got peaches on it!*" "How are we to know what kind of children you are?" "*If we have got peaches on us people will know we are Christians!*" was one answer. [Laughter.] "Yes, that is just it; they will see that you are not a tree full of crab apples and pickles and lemons." But now here is another limb (producing the poor limb). See, its fruit is not fine. The peaches are small and scrawny. The pits are large, but the meat is very thin and dry, absolutely not fit to eat, while the others are large, juicy, and luscious. "Children, what makes the difference?" Now is the opportunity to teach the office of the Holy Spirit in regenerating and renewing the natural heart. The difference between the natural and the cultivated fruit is explained. The process of grafting, briefly. How the little bud from a cultivated tree is secured, a limb sawed off the old tree, an incision made, and the little bud inserted and covered up with warm wax to protect it from the storm till its life permeates and diffuses itself through the whole, and it is made a new tree and brings forth new fruit, just like the fruit of the tree from which the bud was taken. How wonderful! Children, this is just like the work of the Holy Spirit in us. We bring forth only the natural fruit, poor and good for nothing. But the Heavenly Gardener saws off a limb—sometimes he makes us bleed and suffer in the operation—but he puts in the good heavenly seed, and then binds up the wound and heals it all up, and we have a new life in us which goes through and through us, and we bring forth good fruit, to the glory of God. And there is not a Universalist here this morning that would give fifteen cents for a basketful of these poor, scrawny, uncultivated peaches against a dollar for one full of "Crawfords."

A teacher of another school asks me the next day, "Brother Jacobs, what are you going to do with your peach trees next Sunday? I would like to use them in my school." "Very well, brother, here is one." Another, I want to use that in my North Star Mission, and another in his school, so that the three mission schools were accommodated. The very next day, Monday, I meet a man on the way to business who gives me some golden thoughts on the lesson for the following Sunday. Thus we tried to do good and communicate.

But we have something else to do in this work of training. We must *study*. Study, *study*, *study*! must be our watchword. Paul gave us a great Sunday-school lesson when he took his boy Timothy and trained him for a long number of years and then let him go. But he said to him, "Son Timothy, *study* to show thyself approved." Don't think you have it all by nature, or intuition, or chance-work; *study*, *study*, *STUDY*! Why not, fellow-teacher, carry a Testament in your pocket with you daily? Why not go along the streets pondering the truths of God's Word? Why not give it to your neighbors? Why not take hours for Bible study? Do you know the secret of RALPH WELLS's power? I learned it years ago when I heard of him that he never let a week pass over that he did not give to his Sunday-school lesson twelve hours' solid time! That is the power. You say he has genius. But do you begin to try to do RALPH WELLS's earnest work? Have you his earnest devotion to the Word of God? You must have this if you would have his power and his success. The luxury of studying the Word of God is one of the richest and sweetest that God ever gave to one of his children! [Applause.]

AN INTERNATIONAL TRAINING COLLEGE.

The following resolution was here submitted by Mr. EGGLESTON, of Chicago, endorsing the report of the New York State Committee upon the subject of a Training School for Teachers:

Resolved, That the report of the New York State Committee, on the subject of a training school or college, presented for the consideration of this convention, be adopted; and that the plan therein contained meets our unqualified approval, and shall receive from us a hearty and liberal support, in its various features, while we commend it to the interest and aid of the Sunday-school public of the nation. And, further, that the Committee whose names are attached to said report, be constituted, with the addition of Rev. J. H. Vincent, of New York, Rev. H. Clay Trumbull, of Connecticut, Theophilus A. Brouwer, of New York, and Edward Eggleston, of Illinois, a standing Committee of this Convention for the same purpose, and that they be directed to use such means to develop the interests of the enterprise as in their judgment shall be considered advisable. And, further, that Rev. J. T. Duryea, D. D., of Brooklyn, be Chairman of this Committee, in place of Theophilus A. Brouwer, of New York, designated by the New York Association, who is unable to serve.

The resolution was adopted.

In order to give the reader a proper idea of the subject, the "Report of the New York State Committee" is here presented in full:

REPORT OF THE COMMITTEE ON AN INTERNATIONAL SUNDAY-SCHOOL NORMAL COLLEGE.

To The New York State Sunday-School Teachers' Association:

The undersigned, a Committee appointed at your last Annual Convention, to consider the subject of establishing an "International Normal College," beg leave respectfully to report that they have regarded the object for which they were appointed as being one of supreme importance to the right education of Sunday-school teachers of the country, and, since their assignment to this duty, have endeavored to investigate with carefulness and fidelity the bearings of this important proposition, and to inform themselves as to the best means of its accomplishment. And while they are unanimously in favor of the ultimate establishment of such an institution, with a full and liberal endowment, and every appurtenance of a first-class institution of learning, and believe that within a few years such an institution, if projected, will meet with a liberal support; yet, for the present, they are inclined to offer only the following recommendations, viz.:

1. For the purposes of a practical trial we advise the institution of a training class or classes to be formed in the City of New York, to be held during the winter of 1868-9, under the name of "The Normal School for Sunday-School Teachers in the United States and Canada," (the term "International," we understood, was confined, in the meaning of the Convention, to these countries.)
2. The plan of instruction to be modeled after that of the secular Normal Schools, the object of such schools being understood to be, briefly, "to teach teachers how to teach."
3. That a permanent Committee be appointed by your Association to have in charge the management and interests of the school, of whom nine members shall be residents in the cities of New York and Brooklyn, and constitute a local Committee of Management, under the direction of the General Committee.
4. That the Committee be instructed to secure, as far as practicable, the services of such men as will be practically useful. And your Committee believe that, for the prosecution of this experiment, it will not be difficult to secure, without compensation, such service as may be required. (It is suggested that without doubt the lecture and class-rooms of one of the colleges or seminaries could be secured for evening use, which would meet the wants of the school.)
5. That, when the Committee have perfected their arrangements for the opening of the school, a notice of the same, with particulars of the course of instruction, be furnished to the various religious and secular papers of prominence, (in which it is believed a gratuitous insertion can be obtained,) and that the aid of State and County Secretaries of Sunday-school Associations be asked in securing a further notice in the local papers of our several communities.
6. The course of instruction to be, in general terms—1st. General instruction on the idea and methods of teaching, both in regard to the kind and methods of study in preparation and teaching itself; 2d. These principles applied to the study and teaching of the Scriptures; 3d. Exemplification of both by practical men with regard to the organization of schools and the details of Sunday-school machinery. All set lectures to be avoided.
7. To avoid interference with the regular course of study, an invitation to be given, for stated times only, to all persons desiring to exhibit and explain Sunday-school text books, apparatus, &c.
8. Should a college grow out of the school thus established, we suggest that the leisure of the professors and teachers could be used in the preparation of Sunday-school hand-books, and other useful helps for the benefit of the cause at large, and in the editorial management of a Quarterly which would rank as the leading Sunday-school Review of the land. In the summer vacations they might travel and hold Institutes in various sections of the country. And we suggest that a faculty for such a college could probably

be engaged from among the professors and tutors of neighboring institutions, at the outset, by the offer of a moderate salary in addition to their present compensation, until the college should be enabled permanently to control such service. A system of class-rooms and recitations would enable a number of classes to recite simultaneously, and promote the convenience of this plan.

9. That your Association make a reasonable appropriation of funds to meet the expenses necessarily incurred by the Committee, that may be appointed under a foregoing recommendation.

10. That one hour be given at the next Convention of your Association for the discussion of the subject of this report in detail, and the presentation of such points as the Committee may not have reduced to writing.

And your Committee further remark that, considering the universal spirit of inquiry that of late has taken possession of the entire Sunday-school brotherhood, the thirst of knowledge that is exhibited on every hand, and the teachable spirit which gives such undoubted evidence of a sincere desire "to know the truth;" with the wonderful interest and enthusiasm that has been maintained in the "Institute" work already accomplished, though attended with so many difficulties, and the immense importance which now evidently attaches, in the popular mind, to *teaching power* in religious schools; they believe that an enterprise such as has been suggested, with its further development, in due season, into a collegiate institution, will meet with a ready and generous support at the hands of the Sunday-school community. But until the workings of the school shall become well understood and appreciated, they do not deem it wise to attempt any more expensive undertaking. The City of New York, the metropolis of America, seems undeniably the best location for an experiment of the kind suggested, as its advantages and workings will then be open to general enjoyment and inspection on the part of the fraternity at large, and a popular verdict upon its merits will thus be speedily secured.

A. WOODRUFF,	} Committee.
REV. DR. ORMISTON,	
D. W. BEADLE,	
REV. ALFRED TAYLOR,	
E. C. WILDER,	
E. D. JONES,	
REV. JOS. T. DURYEA, D. D.,	
THEODORE LYMAN,	
PROF. J. W. DAWSON, LL. D.,	

In submitting the above report, Mr. WOODRUFF, Chairman, remarked, that in considering the subject before them, and glancing over the field, the Committee had come to the conclusion that the call for an Institute Normal College was of itself the outcome of the Institute movement, and the Institute had come of the State and County Conventions, and they believed that this work is of such vast importance,—the teaching of teachers how to teach,—that the time has fully come when this branch of the Sabbath-school work should be advanced to a separate department. Every Teachers' Meeting is in some sense an Institute to prepare the teacher for his class; but there is a sense beyond this, in which this idea of training is to take possession of the entire Sunday-school mind of the country. To meet this want, the suggestions of the report in regard to a college are offered. The Annual Meeting of the State, County, and Town Conventions will still be a necessity of the work. They have borne such blessed fruits in the missionary aspect of the cause, carrying their conquests over the whole moral geography—if the expression be allowed—of the State of New York, that their abandonment is not once to be mentioned. With these convictions the following resolutions are also submitted by the Committee, namely:

Resolved, That the subject of an International Sunday-school Normal College be referred, with full power, to the first meeting of a National Institute or Convention, which it is understood will soon be called.

Resolved, That this Convention continue the Committee appointed last year, with the addition of Mr. THEOPHILUS A. BROUWER, of New York, as its Chairman, and Mr. JAMES H. KELLOGG, of Troy, as its Secretary.

DISCUSSION ON TEACHER-TRAINING.

Colonel JOHN W. RAY, of Indiana, commended the plan of establishing Normal school classes in each school. He had organized such a one, and twelve young men and women composed it. He asked them at the start their object in the movement. "To dedicate ourselves to the cause of teaching Christ to our scholars." "Very well! If any have not this aim in view let them not come!" It was maintained with interest and power for eight months. In the speaker's opinion, every Sabbath-school in America should have a class for the teaching of teachers, even if only two persons could be found to join it.

Deacon WILLIAM H. BYRON, of Wisconsin, spoke of systematic teaching of others as the most effectual way of improving one's own mind in the Scriptures. In this way the true idea of education—*e-duco*, drawing out—was secured. He submitted the familiar but useful plan of teaching entitled the two Ps and four Ds—namely, finding in each lesson the P-ersons and P-laces, and drawing out of it the D-ates, D-oings, D-octrines, and D-uties.

The Rev. H. C. FISH, D. D., referred also, in passing, to the other analysis of Who? What? Where? When? and Why?

The Rev. CHARLES E. KNOX, of New Jersey, referred to a common mistake of teachers in placing before their minds continually, as the only end of their labors, the *conversion* of the soul, seeming to forget that consequent imperative duty of *instruction* in righteousness. With many teachers the fact has been that when their scholars are converted they have turned their attention at once to the conversion of other souls. Thus the work of training converted souls has been too greatly lost sight of. And from this cause arises the necessity of training the teachers. If the children have grown up untrained in the Christian life, they cannot be expected to make leaders and guides of others in that life. No, the great thing is to begin to *train the children*, and to begin in the very infant class, and so along their whole course. The Gospel of our Lord Jesus Christ and the words of Scripture are suited to the youngest minds, and they may be trained up on it from earliest childhood, and they may be so thoroughly furnished with it that when they come to mature years they are already qualified to be teachers of others. What are we now doing? Trying to devise some method by which we may do a vast amount of work in a short time. Why do we now sigh for *fifteen* days in which to do the work which floods in upon us in the week? Simply because we have not done *seven* days' work in the week during the years that have gone. We are now endeavoring to make time, to recover lost ground. The thought has its application to all our pursuits, temporal as well as spiritual,—to all men, ministers as well as laymen. We are trying to catch up! We are always on the high pressure, because we have not come along the natural, gradual, easy stages of progress, but have neglected the youthful hours and

opportunities. In spiritual things the Holy Spirit works with this gradual unfolding and developing of the powers of a soul, and then is the time, the golden time in which to train the soul, with all heavenly helps aiding and forwarding and blessing the work. The speaker believed in a graded system for Sunday-schools, but he did not mean to advocate that question here; but he felt that it completely solved for him the question of teacher-training, and the instruction of the soul, so that, instead of being weak and powerless for good, it might be strong and vigorous and helpful of others in the Christian life. The conversion of the soul to Christ was a great aim. But it is not the only aim. There is something more important than the salvation of a soul: it is the salvation of *two* souls!

ALBERT WOODRUFF spoke briefly of the Sunday-school work in Germany, alluding to the vast proportions it was assuming, and stating, as an interesting fact bearing upon the question under discussion, that not one of the schools organized there was without well-disciplined, well-drilled teachers' meeting.

EDWARD EGGLESTON remarked that the question before them was not upon the relative merits of individual methods of teaching, but how shall the five hundred thousand nominal teachers in the United States be real teachers—how? It is not to be done through a National Normal College, although he would not oppose that movement. The Institute is a good school, especially if we give them up to the work of training in method, and not spend too much time in separate studies, such as sacred geography and matters of mere information. The teacher ought to get these things more at his leisure. The one aim of a Sunday-school Institute is to *teach teachers how to teach*. Such an Institute ought to be held in every city, town, and district, wherever the teachers can come together, and at least once a year giving two solid days to it, or taking a week of evenings. This is better than monthly meetings. But even our Institutes and periodicals, much as they do for the training of teachers, do not yet accomplish the work. *Every congregation must provide some way for the training of its own teachers*. Our Theological Seminaries ought to be thoroughly awake to this matter, and provide for the drill of their nascent ministers in the mode of teaching, that they in turn, when they shall become pastors and leaders of the flock, may drill their Sunday-school teachers—not simply in the mode of treating a special lesson, but upon the general principles of teaching divine truths. Then, lastly, I think we ought to make every single study of the lesson a teachers' meeting, one of general training in the methods of teaching. If I teach how to teach a single lesson, no one can help but learn something of the general principles of teaching, and let those principles be brought out incidentally at least upon the lesson before the teachers. We *must* do something for these five hundred thousand teachers, half of whom know absolutely nothing about the principles of teaching, but sit down before their classes

like dummies before a dry-goods store; we must do something to awaken a desire in them to know how to teach, and then help them in acquiring the art.

LUTHER H. VAN DOREN, of New Jersey, a veteran in the cause, referred to his privileges as a teacher. For more than thirty years he had been in the work. Such men as Rev. MELANCTHON W. JACOBS, D. D., Senator FREDERICK T. FRELINGHUYSEN, Ex-Governor WARD, and others distinguished in Church and State, had been among his scholars. He thought well of the uniform-lesson plan, but urged teachers to accept Jesus as the Model Teacher, and pattern after Him, and to attempt to give a complete view of Bible doctrine, not to break the Word into bits and parts, year after year, without going over any definite ground or making any advance with the children in Scripture knowledge.

HENRY ALDRICH said that the teacher needs to know his scholars that he may the better impress the truth upon their hearts. To be successful as a teacher of divine truth we must be filled with it, so absorbed in it as not to be able to withhold it.

The Rev. J. H. VINCENT, of New York, closed the discussion. A great deal in this whole matter of teaching and training, he said, depends upon where the teacher keeps his scholars. If he places them in his heart, and carries them every day to the Mercy Seat, if he lets the light of eternity fall upon their upturned faces in the class, if he recalls his own childhood, its thoughts and ways, and then teaches, from such a standpoint, we shall not have to talk much about Normal classes and Institutes for that man. The great thing in Sunday-school teaching is the spiritual preparation, the character of the man. It is not so much the half hour of prayer before he goes to his class, as it is the steady habit of piety that shines out of his face and reveals itself in his everyday life. The teacher as well as the preacher, must live what he teaches. The fervent Christian has the great preparation. I have been fearing lest the attention to externals, to the knowledge of methods, to intellectual preparation, would divert the attention from the interior forces, without which we can do nothing. Having been engaged in the Institute work since 1857, I have by pen and voice tried to emphasize this one point, that spiritual preparation is the main thing. The idea that by frequent polishing of the brass that ornaments the locomotive you can get up heat enough to make it go, is simply absurd. The idea that intellectual endowments and culture can make a man spiritually a teacher of Divine truth is equally absurd. There must be fuel and fire within, and the great work of those that would train teachers should be to present the truth and induce every teacher to appropriate that truth to his personal character. But when a man has a lantern, and the lamp is filled with oil, and the wick is well trimmed, and the match touched to the wick, and the lamp brightly burning, and the lamp in the lantern,—then it is a good thing to have the glass well polished. You may have the truth within, and

fervor within, and then a little knowledge of method, and a looking at truth in half a dozen different ways to see how best to present it that you may quicken the activity of the pupil, is of service. The great object of a Normal class is to train teachers in the acquisition of knowledge and in the communication of knowledge.

Now, what we want in Normal classes is some general view of the truth. We want some knowledge of method. Brother JACOBS mentioned an admirable plan where in the evening meeting the teachers tell how they do their work. It is of great service if we can in addition to this conversation with their fellow-teachers, get them to read the wisdom and experience which practical workers like PARDEE and FITCH and HOUSE and EGGLESTON and JONES have put in print. 1. First then, the general view of the field of knowledge; 2. Some knowledge of method, and 3. The practical illustration, in the class, of actual teaching.

In the church which I represent we have a plan of Normal class exercises based upon the three lines above laid out. We have a Normal Department of the Sunday-School Union of the Methodist Episcopal Church. We provide in it a series of class exercises. The subjects have been prepared with great care, by a committee of competent men. The series embraces thirty-five meetings. We provide an outline of reading and study for Sunday-school teachers—not sufficient to make them regular theologians, that we cannot do—but sufficient to give them a general idea of the departments of knowledge with which every Sunday-school teacher should be somewhat familiar. We divide these thirty-five meetings into easy stages of ten, a second of ten, and a third of fifteen. We provide in connection with each series little books, mere tracts, that can be read by busy people. We say: “All you who are willing to attend *ten* meetings to study Bible truth, that you may teach it more effectually, rise up in the school.” You will find that nearly all your teachers will pledge themselves. They come together ten times. In the meantime they read three or four little tracts on practical questions connected with Sunday-school management and teaching. A paper or two, read by the leader, or one of the members of the class, on some prominent question in which all should be interested, may be read beside the course indicated on the programme. When they have taken the course of ten meetings in this way, we say, “Will you now take another *ten*?” and then we propose a final course of fifteen meetings. These meetings have been held in many places with great success; and the idea that it is a plan already prepared, and ready to hand, and by those competent to prepare it, thus saving time and responsibility to the Pastor or Superintendent, is a recommendation at once, and has led a great many to adopt it who would not otherwise have undertaken a regular Normal course. I agree fully with my brother EGGLESTON that the main thing is to develop the teaching power, and it is on this account a great deal better for the Pastor or Superintendent, or some other prominent

man, to have charge of the Normal class and to run it through its three courses. When any scholars are passed, their names are reported at New York, and they are furnished with a handsome certificate from the Society.

A word about the relation of this Normal Department to Theological Seminaries. It is perhaps not so widely known that three or four years before Mr. PARDEE's death, he delivered courses of lectures before Princeton and Union and some other Theological Seminaries; and my predecessor in the office I now occupy, the Rev. Dr. KIDDER, Professor of Biblical Theology in the Garret Institute at Evanston, Illinois, put all his students under a course of training to fit them to become Sunday-school teachers. The professors in other Seminaries over the land are beginning to feel its importance, and the young ministers coming out are destined to be more interested in Sunday-school teaching than their predecessors.

A closing word. I began by saying that the main thing is spiritual preparation. I close with the same thought. The main thing is the spiritual preparation for, Divine illumination in, our work. I take up a stereoscope to look at the picture in it. It is an European view. Looking in, I say, "Why, I don't see anything! —anything at all!" I adjust the picture and try again, but still I see nothing. A child standing by, says to me, "Why, you haven't got the lid up!" Sure enough! What folly! Ah, what a difference it makes whether we have the lid up, or not! For when the lid is up, and the light of Heaven comes in, oh, how much more clearly we see, and how much more deeply we feel too! [Applause.]

PLACE AND TIME OF NEXT MEETING.

The Business Committee reported in favor of meeting three years hence, in the month of April, 1872, and that the place of meeting be fixed by the Executive Committee immediately before the time of meeting. Col. JOHN W. RAY, of Indianapolis, moved that the place be at once decided upon, and in behalf of his own State and representing especially the Young Men's Christian Associations, he invited the next National Convention to Indianapolis. It was therefore "resolved that the Convention meet at Indianapolis, subject to the decision of the Executive Committee." This action not suiting our earnest Hoosier brother, he still urged the original motion. In the meantime, an invitation from Wisconsin was extended by Deacon BYRON. The Convention finally reconsidered its action, and fixed unconditionally upon Indianapolis, Indiana, and April, 1872, as the place and time of the next meeting.

The Doxology was sung, prayer was offered, and the audience was dismissed with the benediction by the Rev. GEORGE A. PELTZ, of Pennsylvania.

Third Day.

EIGHTH SESSION.

FRIDAY AFTERNOON.

Vice President Rev. JAMES M. FREEMAN, of New Jersey, was called to the Chair. Prayer was offered by the Rev. SANFORD H. SMITH, of New Jersey. A quartette of children from the Howard Mission sang very sweetly, under the leadership of Prof. PERKINS, who conducted the music of the session.

The first order for the afternoon was a discussion on the topic, HOW SHALL WE INCREASE THE SPIRITUALITY AND RELIGIOUS EFFICIENCY OF OUR SUNDAY-SCHOOLS?

GEORGE H. McILVAINE, of Illinois, opened the question. We need constantly, he said, the baptism of the Holy Ghost. He is our great Illuminator and Teacher. Spirituality is, after all, the great power in this work. How shall we increase it? Not by the multiplication of helps and methods, "crutches" as Dr. HALL called them; we are prone to depend too much on these, and too many crutches imply too many lame teachers. For his part he did not admit a question-book in the Sunday-school. Why? Because he would have the questions come hot from the teacher's earnest heart. Helps, then, and external machinery were not of themselves sufficient to increase spirituality in our schools. And by spirituality he meant the power of God's Holy Spirit producing faith and earnestness in the life of the teacher, leading him to bring all the lambs into the fold of Christ. How shall we get this power? By prayer. And this was his main thought. There is not prayer enough in our Sabbath-schools. Not enough of the prayerful spirit pervading and characterizing all the exercises. Some schools have very little prayer—a short opening invocation, and that is all. It is a mistake. The speaker had adopted a plan like this: Even after the opening prayer, sometimes, he would say to his teachers before they entered upon the work of teaching,

"We have three minutes, now, for every teacher to pray with his class," and every head is bowed, and not an audible tone is heard in the school—but the silence subdues and impresses even the scholars themselves. It puts the school in the right frame for entering upon the lessons. It calls down the Divine blessing. It brings the presence of the Holy Spirit, without whom there never can be any increase in the spirituality and religious efficiency of our Sabbath-schools.

The Rev. R. R. MEREDITH, of New Jersey, answered the question from the Scriptures: "And Stephen, full of faith and of power, did great wonders and miracles among the people." It is simply a question as to how much faith and power each Superintendent and teacher and scholar has, that determines the spirituality and religious efficiency of a school. Each must bring his share of the power. The size of the individual brand will determine the size of the fire when you get them together. The power of faith is the key. The faith that honors God, that produces entire consecration of the heart, is the secret of all spiritual success. Let us exercise it. It is not in the opening prayer in the school-room that we are ordinarily to get the power. The teacher's closet is the place. And the upper room of the Teacher's Meeting, where the baptism of the Holy Ghost is poured out. Let teachers get down before God and supplicate this baptism upon themselves and their classes.

Deacon W. H. BYRON, of Wisconsin, referred to our Lord's figure, "I am the Vine, ye are the branches," as expressing the secret of spiritual power and success,—*oneness with Christ*. Some teachers have a very slight acquaintance with Jesus—are not at all intimate with him. They perhaps make a short call or two upon him in the closet and in the prayer-meeting, but they do not stay with him. "Abide in me" are his precious words. *Abiding in Christ* is our privilege and our power as Christians. Away from him, how weak and ineffectual are all our efforts and our prayers! Let us realize our identity with Christ; that it is not we that live, but Christ that *liveth in us*. This is the power. It is the living presence of Jesus, in the word and in the teacher, that makes the teaching effectual. There is a great difference between human teaching and divine teaching. The one is bringing the Word of God to the soul as a living reality; the other is getting between the soul and Christ, and eclipsing his glory.

E. L. LITTLE, of New York, continued the reference to Stephen. He was a man "full of the Holy Ghost." Our efficiency as teachers depends upon our being *filled* with the Holy Ghost. Standing the other day, with a party of friends, under the great belt that carries the machinery of the cordage factory in the Charlestown Navy Yard, the speaker learned a lesson. Underneath his feet was an insulating piece of glass, and as he held his knuckle to the band that revolved with great velocity, the electricity flashed in sparks upon his knuckle, until he became so fully charged with

the electrical influence that his friends dreaded to touch him, and when they did, the sparks flew to them. So every teacher and Sunday-school worker must derive from above that spiritual influence that shall fill him with faith and zeal, and make him a vessel charged with divine influence, that shall continually be communicating itself to the school and the class, and all who came in contact with him. There is, too, a great deal in exercising our spiritual gifts in order to their growth. Let the teacher be sure that he has sought his preparation in the closet. Let him be sure that all the appliances and helps, all the thoughts and facts and illustrations he uses, are like the rough iron ore put into the furnace, and that, by prayer and meditation and the power of the Spirit, has been brought to the fusion point. Let him be filled and surcharged with the truth thus gained, and then he may pour it out, living and glowing, into the hearts of his scholars.

JOHN C. BAXTER, of New York, believed in being thoroughly filled and saturated with the Sunday-school idea, so that everything we see and touch and handle may have its uses of instruction for us, in the light of our Sunday-school labors. He believed that teachers should take hold of their lesson early in the week, read it, pray over it, meditate upon it, and think so much of it that everything will have, with them, a Sunday-school hue. Like that animal which takes the color of whatever substance it rests upon, so we must reflect the Sabbath-school from everything around us. As an illustration, if the speaker read the sign "S. S. Company," meaning Steam-Ship Company, to him it was "Sunday-School Company," and he could not help the application until the second thought came to his assistance. While reading, at evening devotions, the sixteenth chapter of Luke, his little son, about three years old, looked him in the face, and asked, "Pa, has not that man had a drop of water yet?" "No, my child, and that was eighteen hundred years ago!" "I went to the prayer-meeting that evening filled with this amazing thought. Repeating the question of my boy, and my answer to it, I inquired, Is there here one sinner out of Christ? If there is, will he not turn to Jesus now? For who of us can dwell with devouring fire? Who of us can lie down in everlasting burnings?" The duty of the teacher to make use of everything he meets,—every illustration, event, experience,—and turn it into capital for his Sunday-school work, if constantly impressed and acted upon, will make vigorous teachers, vigorous schools, and increase the religious power, and multiply the success of Sunday-schools everywhere.

B. F. JACOBS, of Illinois, felt the need, and deplored the absence, of the Holy Spirit's influence and power in our Sunday-schools, as much as any of his brethren; and he had tried three plans that have worked, under God's blessing, to the conversion of souls; and that—*conversion*—is what he understood by "spirituality and religious efficiency." The first plan was a morning prayer-meeting before the school begins; the second, a prayer-meeting in

which the scholars can have a part. He had found the prayer-meeting to be the harvest-field of the Sunday-school. Out of some two hundred or three hundred conversions in his school, he did not remember of a single case that was not developed in a prayer-meeting, and in a prayer-meeting *for children*. The one they now have is held on Saturday afternoons, conducted by the young ladies of the school, almost entirely by them. The third plan they have tried is going to the homes of the children and talking to them about the salvation of their souls. They receive these visits warmly. They welcome them. They have proved a blessing to parents and scholars. For a number of months the speaker had adopted the plan of remaining for fifteen or thirty minutes after each school session, to talk personally with any child or teacher who had a word to speak to the superintendent. God has blessed this means also, some of the dear children having given their hearts to the Saviour on the spot. Especially has the plan been blessed to new scholars just entering the school, and to scholars leaving it, who have taken the opportunity for a last brief interview with their superintendent. The speaker had received letters from former scholars, referring in grateful terms to these parting interviews as the means, under God, of their conviction of sin and conversion to Christ.

"Nearer, my God, to Thee,"

was sung, and Mr. STUART, having arrived, occupied the chair.

The Rev. GEORGE PIERCE, Jr., of New Jersey, next spoke. He believed that one sermon a day for pastors would greatly increase the spirituality and religious efficiency of our Sunday-schools! [Applause.] It would give the pastor opportunity to labor more with his Sunday-school teachers and scholars. Besides, why must we have two sermons of a Sabbath? One sermon, properly given and properly received, was as much as any soul needed for its growth and strength, and as much as it could use in healthful religious activity. For what is Divine aliment given? Simply to be received and enjoyed? No! To be used, to be energized, and set at work in doing the Lord's service. We are much like a sponge. The pastor preaches and pours the water into it till it is full. Shall it retain all it has received? It certainly will if reception is the only law that you recognize. No, no! The members of our churches must give forth what they have. They must give the sinners around them an opportunity to squeeze them, that the waters of salvation they have themselves received may be given forth for thirsty souls, and be poured out upon souls ready to languish. Another point: Do not attempt to teach a thing you have not prepared to teach. How can you do it? A man goes down town thinking he has money in his pocket, but when he comes to pay for his purchases, finds his money missing. He is embarrassed. He is ashamed. A teacher who goes to his class with nothing in his heart, or his head, has nothing to do but

to fumble and to fluster, or else to deceive his scholars, who ask him for what he cannot give. The scholars see it. They spot him! He will not gain much influence over them. Again, teachers must themselves know the way to Jesus, if they would lead their scholars to Him. They must have experienced religion themselves, to know what it is, and how to teach and commend it to others. It is a fearful thing to lead a young soul off the track, that is seeking to find the way to the Saviour! Fearful! Lastly, it is better to have a few tried teachers of ability, of both intellectual and spiritual power, who are able to teach twenty, or thirty, or fifty, or one hundred scholars, as well as to teach five or six, than to divide and dissipate your best strength among many teachers. All your teachers will have something that they can do. They will not be idle. Find out their sphere and their power, and use it. But do not cut up your school into so many bits, and deal the portions out to each teacher regardless of the different gifts and qualifications of each.

WILLIAM REYNOLDS, of Illinois, sympathized with his brother McILVAINE in the opening of this subject. The success of a school is not to be judged from its great numbers, its enthusiasm, its contributions, or anything else but its spirituality, the number of conversions of its scholars. This is its true test—saving results. To this end we need more pointed instruction. We need more direct labor—a taking of the children by the hand and leading them straightway to the Lord Jesus Christ. One of the most eminent ministers in the speaker's State said to him that he was for years in the class of a teacher who faithfully and earnestly did the mere work of instruction in the text of the Bible—its historical facts and doctrinal statements—but he never made a personal application of the truth. During the years he was in the class, that teacher never said a word to him personally about giving his heart to Christ. A stranger took the class once, in his absence, who said, "Boys, I don't know you, but I want to ask you each one the question, 'Do you love the Lord Jesus Christ?'" He then went from boy to boy asking the question. When he came to this minister, he answered, "No, sir, I do not love Jesus, but I want to love him!" And he dates his conversion from that plain, direct question of the stranger teacher. Beloved teacher, "let no man take thy crown" from a failure to press home pointedly, plainly, personally, the duty of each one of your dear scholar to give his or her heart to the Lord Jesus Christ, *now*. I taught a class once without results, continued the speaker. It troubled me sorely. I told my troubles to a minister of Christ who was staying with me. "You lack faith," he said. "Have you ever taken your scholars one by one, and asked them personally why they were not Christians?" "No, I never have." "Well, there is your difficulty. You have lacked faith in the virtue of such direct labor with them. Take your class now, and ask each one of them personally, 'What keeps you, my dear —, from the Lord Jesus

Christ?" Let us go apart and pray for your scholars." We went to an upper room, and prayed that God would give me, as the teacher, each one of my scholars on the very next day. The next day was the Sabbath. I resolved that I would honor God by believing His promises. There was no unusual religious interest in the school. As I longed and prayed for my class, my faith increased. I pleaded, "O Lord, for thy name's sake, for Jesus' sake, for these dear souls' sake, give me all my scholars for thee, on the morrow!" I went to my class the next day with feelings I never had before. I taught the lesson. I applied it. "Anne, when do you expect to be a Christian?" "I don't know, Mr. Reynolds." "Don't you feel that you ought to be one now?" "Yes, sir." "Anne, will you not surrender your heart to Jesus?" She burst into tears. I faithfully spoke to the next, and the next, until my five scholars were in tears, and one of them said to me, "Won't you please meet us in a prayer-meeting at our house, Mr. Reynolds?" "With pleasure." I went there. We knelt in prayer, and every one of them, there upon their knees, gave themselves away to Jesus, and they are earnest Christians to-day, three of them, in my Sabbath-school, leading others to the same Saviour. I took another class, and pursued the same course. All but one were converted to Christ. We kept up these class meetings, and others were drawn in and converted. Fellow-teacher! take your class in the arms of prayer. Have faith in God. Believe His word. Expect the blessing. It will come. God has challenged you to faith. He is willing and ready to bless you. Why should you doubt? Dear teachers, do not let another Sabbath pass without a direct, faithful, personal effort to win your scholars to Christ. Our scholars are fast going to eternity. We know not how near they may be. We are teaching them, Sabbath after Sabbath; yet we do not feel the importance of their present, their immediate conversion. A few weeks ago one of my scholars left the class, and before the next Sunday was in eternity. As I took his teacher's hand, I said to him, "Did you never expect to meet your boy again when you parted from him last Sabbath?" He burst into tears, and replied, "I am afraid to meet that boy at the judgment bar of God. I never asked him to be a Christian!" O, Sabbath-school teachers, ponder these things, and let the solemn weight of souls rest upon and press you down until you discharge your whole duty.

Rev. H. C. FISH, D.D., of Newark, New Jersey, referred to the settled unbelief as to the conversion of little children. Excellent people shake their heads solemnly when you speak of it. He knew ministers that were doubtful about it. McCHEYNE says that one of the great sins the Church of God will have to account for is their little faith in the conversion of children. The fearful responsibility of this matter lies on every minister, on every teacher, on every individual Christian. We must rid ourselves of this fatal unbelief, which cuts the sinews of our strength,

weakens the fervor of our prayers, and dampens the zeal of all our labors. Unless we believe this truth fully and earnestly, how can we do anything for the salvation of our children? Again, we must *expect* their conversion. Mr. HAMMOND has used this good illustration: When a man sets a net, he surely will go to see whether he has taken any fishes in it. Do you, teacher, when you have spread the net of the gospel for your children, go to see if you have caught anything? Our brother REYNOLDS has shown us clearly what we have heard of over and over again, but need so often to be told,—the great susceptibility of children to religious impressions. If your heart is full of the love of Jesus, you may lead their hearts to Him. They will melt before your entreaties and appeals, like wax before the fire. O brethren, bear this thought away with you, that you are responsible to God for the early conversion of the children; that it is not only feasible and practicable, but that it is your first duty, to bring the lambs to Jesus. The little ones need a Saviour. As soon as they are old enough to sin, they are old enough to repent. So far as we can, let us, by the grace of God, seize them in life's earliest morning, and bear them away from Satan's grasp into the love and the embrace of Jesus.

LUCIUS HART, of New York, spoke briefly of two ways of increasing the spirituality and religious power of our schools,—by good singing, and by cultivating the spirit of benevolence. Two little ones in his school had been in the habit of bringing ten cents each as their regular Sunday offering. One of them died. The other child continued to bring his brother's offering, and when a babe was born, its offering, too, was brought with the others, when it was but four days old! making thirty cents from those little lambs each Lord's day. That is beginning early. It is the true plan. Mr. HART then led the Convention, in his own inimitable way, in singing a Sunday-school medley, six or eight of the older but very precious hymns and tunes being sung together without a pause or intermission.

Vice President Mrs. JEANNETTE P. HEATH, of Kansas, next arose to speak, and was welcomed to the platform with applause. She asked the prayers of the Convention before she should open her lips to speak for the children. She would urge the duty of prayer for them, especially for the boys of our country, upon whom their hopes of the future were so largely depending. In their all-absorbing claims we may well, for the time, drop other claims and fix our thoughts upon them. The children! How mothers' hearts respond to this plea. How little many understand their longings, and enter into the fullness of their prayers and their labors for them. Many mothers here have dear ones in heaven. They are rich in prospect of the other world. Their discipline in the loss of these loved ones, blest to them by the Spirit, leads them to love other people's children. They have

sympathies that others cannot fully understand. They look with different eyes upon the children they meet in their daily walks. In each neglected child they see more than the rough earthly tenement. They see shining out of those earthly orbs a pair of angel eyes, and they love for the sake of loved ones gone before. We may not wonder, perhaps, that the Romanists worship the Virgin Mary. They make an idol of this mother-element,—so easy and so grateful to the natural heart. One week ago last Sabbath a little child in my class asked me why the pictures of Jesus in "Christ Blessing Little Children" looked so much like a woman? I asked the class if they could not see something in the face and the eye that reminded them of their mothers. O, yes; they had often seen their mothers look at them in that way—with so much tenderness. Their mothers' love thus was made to interpret to them Christ's love, and it was made all the sweeter to them for the resemblance. The speaker then feelingly addressed her sisters, urging them to their first great duty, their birth-right privilege, of loving the children and leading them to Jesus. How much power over the rising generation has been entrusted to them! How great their opportunity! How wide-reaching should be their sympathies and their prayers for the orphan and the out-cast and the neglected little ones all over the land!

When I came to the door of the Convention yesterday morning and heard you call for Kansas, I stood up at once; I for the moment lost sight of self, and it is only when I have forgotten self, that I have ever done anything for the Sunday-school. And if I talked of myself yesterday, I hope you will forgive it. I intended only to speak of the work, and was so grateful for the privilege and for the kind welcome with which you allowed it, and was so absorbed in that thought as I made my way down from the platform, that I heard and knew nothing of the nomination and appointment you were pleased to honor me with, until I saw last evening's paper. I was greatly surprised, and feared you might think me ungrateful because I did not respond. I cannot thank you in words. The only tribute I can offer for your kind favor is to consecrate myself more and more fully, in my future life, to this work, and to every service my Master may call me to. And I hope that it may not be the mere boast of proud self-reliance when I say that I feel I shall go forth from this meeting strengthened to work more effectually than ever before in the Redeemer's Kingdom. I do not see how any one of us can go away without carrying with us the spirit of the place and without its affecting our whole future lives. We must carry the blessing we have received here down to our own churches and Sabbath-schools. Of what use will our gathering be to us unless we do? May this place be to each of us as the house of Obededom, where the Ark of the Covenant rested!

DAVID A. BURR, Esq., of the District of Columbia, spoke to the

question before the Convention from the standpoint of the Superintendent. It was of the utmost importance to every Superintendent to know "How can I increase the spirituality and the religious efficiency of *my* school?" If he, as Superintendent, goes to his teachers' meeting cold in heart, worldly-minded, the meeting will partake of the same spirit. If on the Lord's-day he goes coldly and languidly to his duties, feeling at a distance from God, it is soon evident that the school has caught the same spirit. It is very plain, then, that the first duty for me, as a Superintendent, is to get *nearer to God* myself. If we do this, as superintendents and teachers, shall we not see the spiritual power and results follow? Several have referred to means of promoting these results. Sympathy with the scholars, having their hearts beat against your own heart, plain personal appeal, &c., have been well and wisely spoken of. There are some teachers, however, who are naturally timid and reserved. They do not like to speak of their own hearts' feelings, still less to speak to others to draw out their hearts. There is a way for them. Timid, diffident teacher, did you ever try *writing to your scholars*? If not, you can have no idea of the power of a loving letter. The child loves to get it. It goes right to the heart. I have tried it, and have seen its results. Try it, my brother, my sister. Another thing. Make special effort to keep the young converts in the way. Give them something to do. Band them together. Encourage them to meet together to talk of Jesus. Guide and counsel them. Help them in their difficulties and discouragements, and you will, by God's blessing, have them growing up around you a continual delight to your own heart and a constant spiritual element in your school, giving tone to all its exercises, and by their words and works bringing others to Jesus.

Colonel JOHN W. RAY, of Indiana, suggested the importance of asking the fathers and mothers to pray for the school and for their own children in it. He had gone into his own church prayer-meeting and made the earnest request, and the Sabbath after a deep seriousness prevailed, which resulted in a precious and continuous revival, and some one hundred and fifty from the school have joined the Church since January last.

By suggestion of the Chair, two minutes were now spent in silent prayer for an increase of spirituality in the Sabbath-schools of the United States and for the conversion of all the children to Christ. The Rev. W. C. VAN METER, late of Howard Mission, New York, broke the silence by audible prayer. Mr. STUART then introduced the Rev. STEPHEN H. TYNG, D. D., as the Major-General of the United States Sunday-school army. The Convention rose to receive him. He spoke as follows:

ADDRESS OF THE REV. DR. TYNG.

MR. PRESIDENT AND MY BELOVED CHRISTIAN FRIENDS: In every countenance before me I see the reflection of love and kindness and fellowship and mutual sympathy and regard. I stand in the midst of an assembly as united as any assembly ever can be upon the earth, and never until I reach that higher world where all have but one mind, because there is but one mind to rule in all, shall I find more entire fellowship of feeling, unity of sentiment, sympathy of experience, and grateful co-operation in effort, than I am persuaded I meet in this National Convention of Sunday-school Teachers. Permit me to say that fifty years' travelling in this garden of the Lord has made me a little at home with Sunday-school teachers. If I live till June I make my semi-centenary celebration of my engagement as a teacher in the Sunday-school. Fifty years have gone by and placed me on the verge of the world where there is but one Teacher, one Book, one great God and Guardian of all, and I shall see shining in the face of the glorious Saviour, by the divine illustration of the ever-blessed Spirit, the eternal love of an unchanging Father, who elected me in His own boundless compassion before I lived, adopted me in the riches of His grace, and called me to the knowledge of the truth that He had prepared to be my guide and guard forever.

I bless the Lord for all that I have heard this afternoon. And yet, as I look at this subject which you have had suggested for your consideration, it seems to me that in our earthly arrangements of teaching there is so much that is fallible, so much that is filled with difficulty; so much that meets unceasing obstructions from every quarter and in almost every shape, in our relation to human minds around and human influences abroad, that we need the experience of every part of the land, every age and station in the Christian Church, and of every degree of information and knowledge of the one special department which convenes us here.

I apprehend that this great subject has two separate aspects that must be considered. The spirituality, which I suppose means the evangelical religious character of the Sunday-school, and the religious influence of the Sunday-school, which I suppose means the radiating of that evangelical religious character objectively upon those to whom we bring it, and upon whom God enables us to make it shine. These are two very separate views and aspects of the Sunday-school as it presents itself to my mind. If the Church of God at large should ask me, or if the Church of God, assembled in any particular assembly of its members, should ask me, "How shall we best promote the spirituality and religious influence of our Sunday-schools?" I should answer the question most distinctly. If beloved Christian friends as teachers should ask me the same question, I should have other answers, and should be compelled to present another view. I should say to the Church at large, Get your most valued, influential and effec-

tive Christians to teach. Get your Moseses and Aarons and Hurs to take hold of the work. Your grand difficulty as a Church is that you have ignored and despised to a degree the importance and the influence of this whole effort. You have committed it to the hands of mere youth, to the boys and girls who are hardly escaped from playing in the streets around the sanctuary. Where are the men that have tasted of the bread of life for years? Where are the women that have pleaded for Divine salvation for the children in their own nurseries? Where are the fathers? We may repeat the Prophet's demand, "Your fathers, where are they?"

Forty years ago, in the city of Philadelphia, I saw around me in my own Sunday-school the leading men in the Church over which God had placed me, men as JOHN NEWTON describes them—old professors, tall as cedars, men that commanded respect from their position, men that commanded influence from their religious character, men that commanded attention from their intellectual preparation, men whose whole weight of character thrown into the Sunday-school in that day, when it was just emerging from the reproach under which it had urged its forward beginning—gave it prodigious power in the community and raised it up to be the element of Christian influence which we find it and see it to be to-day. Forty years have gone by since then, and now instead of finding the oldest and most effective and most experienced men taking hold of this matter, I hear men say, "We are too old, we are too weary, we are too occupied all the week." Old men shrink from the undertaking. Women advanced in age feel that they have cares enough at home, and difficulties enough there, it is impossible for them to undertake it. "Woe to the land when her king is but a child of days!" and woe to the Church when the leading element of sanctified intellect and sanctified influence refuses to take the yoke for Jesus! [Applause.] "Ephraim harnessed for the battle, holding back" in the great day of contest!

The Church under such circumstances can never have a spiritually-minded Sunday-school, or a spiritually-influential school, operating upon the minds of the children and youth around. One of the grand difficulties of our day is just this, that our older Christians have emerged from the field of operation. Your dear Chairman has thrown himself in his mind into an illustration from the war and the military. He might have spoken of an army of exempts, that without any wounds upon the body, without any element of defect, whose eye like Moses's is bright and clear as in youth, whose strength for money-getting is as effective, and whose zeal in it as keen and vigorous as in the days of their maturity! [Laughter.]—whose intellect is unbleached and unblemished by any of the influences of age,—men that meet at the communion table and speak of the delight and the privilege of belonging to the Saviour! and yet, when Jesus comes to their door and asks them, there may be ten vacant classes of children of a Sabbath

morning pining for some one to speak to them of a Saviour's love, still they hold back. I take it to be an element of absolute certainty in the spiritual character as it is in the area of natural things, that water that stands stagnant in a pool will become inevitably mantling and green and putrid. The heart that is too close to let itself out in benevolent action and benevolent effort is too close to let in the Divine Spirit that will give it increased power and increased light. [Applause.] Nothing is more clear to me than that the old man that says, "I am too old to work for Jesus," has a deeper disease than the rheumatism that shakes his limbs! [Applause.] The old woman that says, "I am too old and too occupied to take my stand and my place in this work," binds herself to a business far too inferior; I should call her a woman devoted to mere pot-boiling. The business of the house, the inside work, is to be attended to; but I would have our men and our women walk with Abraham as he ascends the Mount, and say with him, to the lads and the ass, "You stay there, while I go up yonder upon a higher work and a higher mission!" [Applause.]

I therefore say, should the Church ask me how to promote the spiritual character of its Sunday-schools, "Send your leaders into the work, send your rich Christians into the work, your men that have influence in the community, not only your men that have made money by which they can exercise a power over the community, but have received that which is better than fine gold, the gift by which they are enabled to speak for Christ and for His glory." I remember one such man in Philadelphia—JOHN FARR. I used to call him the man of pure gold. He took my Bible-class at Saint Paul's. I familiarly said that Evangelical influence with JOHN FARR was almost like the itch. Every boy he touched seemed to catch it! [Laughter.] Every youth that came under his direction seemed to gain the blessing of God upon that direction. He raised up an army of young men who are still coming to me—though forty years have gone since I began my work with FARR—are coming to me year after year, men in middle life, rectors of churches, to speak of that man and give thanks for the direction he gave to their lives. The venerable rector who succeeded me in Saint Paul's, now pastor of Epiphany Church in Philadelphia, my brother NEWTON, whom I had as a boy in roundabouts in my Sunday-school, (though he looks almost as old as his pastor!) was one of them. And they are everywhere, "JOHN FARR's boys," and wherever you find them you find they have carried with them the evangelical impress they received in early youth, so that when the Saviour took them and said, "Whose is this image and superscription?" every man was obliged to say, "It is God's," and that which was God's had been rendered unto God. These are the effective teachers whom the Church needs to enter into her work with the young. And I mean by effective teachers, teachers intelligent in their condition, teachers intelloc-

tually advanced in their education, teachers of real experimental life and power, teachers who in their religious aspect are converted—*converted teachers*. Do we know what conversion means? We have come to a day when men try to get around that word in every possible way. It is "beginning a life of devotion," it is "consecrating themselves to a Saviour." They remind me always of the Vermont boy who crooked his gun-barrel to fire around the "hay-cock." I listen to a dozen sermons now without the word "conversion" in it. Men seem afraid to face the people and say "You must be converted." Let me illustrate my meaning:

In St. Dennis Hotel once, in Broadway, New York, I was summoned to visit a sick young man, who came from Charleston with a widowed mother. I had known them there—the mother, not the youth. They had been at Saratoga, and had come back to New York, and in this hotel the young man was lying to die. His mother had sent for another clergyman to visit him, and that clergyman said that the poor young man was crazy; and when I asked that religious brother, "What did you do to him?" he said, "Do? I tried to pacify him; I tried to quiet him; I said, 'We will not talk, but say a little prayer,' and I left him in peace." His mother was not satisfied, and sent for me. He lay before me, a splendid youth of nineteen, his eyes like jets of the brilliancy of a diamond. "Doctor Tyng," said the young man, "my mother has always told me that I must be converted, that I could not be saved except I was converted. I am not converted. How can I be converted? Can I be converted? Oh, tell me—how, how can I be converted?" What man's eyes who felt the worth of the soul would not flow with tears at the remembrance of such a mother? A rich, cultivated woman, who had taken her boy's hand from his birth, and had said, "Julian, my dear son, you must be converted," and now, sitting by his couch, with all a mother's love, still pleading and urging him to give himself to Jesus; still telling him that he must be converted. How many mothers in the city of New York are doing this?

I sat by the side of that youth and told him the story of Jesus. I showed him the simplicity of the Gospel plan of salvation. I bade him realize that his heavenly Father had received and accepted him in Christ when Christ willingly died to bear his load, and he was to come in the simplest faith of a little child and rest himself gratefully, hopefully upon it. We spent an hour in conversation. Twenty-four hours after I called again. Oh, how changed that face! It shone like an angel's. He reached out his long, tapering, trembling hand to me, with the sweetest smile, and said, "O, sir, I understand it! I understand it! Love for Jesus is conversion! Love for Jesus is conversion! Sir, all night I was asking Jesus to let me love Him; to show me how to love Him! and I feel to-day as if my whole soul was overflowing with love to Jesus. *Is that conversion?*" "My dear Julian, *that is conversion!*"

Now, how important is this element of maternal influence. I

delighted in what our sister said here on that subject. How important that women should feel it!

When, therefore, this question is viewed from the Church side, I say we are to increase the spirituality of our Sunday-schools by throwing the weight of our spiritual influence from the Church into it. But if I am in the midst of Christians that love to call themselves the Saviour's flock, and to feed and lie down to slumber beneath the trees, and bless God that they were never made to bear the yoke, saying that oxen and horses may pull, but sheep may feed and sleep and get up to feed again! how am I going to increase any spirituality by such means? You cannot make Sunday-school teachers out of a flock of sheep! [Laughter.]

If I consider this subject on the Sunday-school side, and a teacher should ask me, how can I promote the spiritual and religious influence of our Sunday-school? I am obliged to take it up in a variety of illustrations. I suppose I should say to the teacher: first of all, see that your own heart is alive. I am tired, I will not say of unconverted teachers, but of teachers that have no tongue to speak of, that do not seem to comprehend, the old-fashioned doctrine of depravity in the heart that needs conversion—a conversion in the soul that brings the sinner to the Saviour. We have got out of the time of revivals to a great extent. What I mean I will illustrate by a single fact, from our Sunday-school prayer-meeting at St. Paul's, Philadelphia.

One Saturday evening, which was our prayer-meeting evening, after the exercises were over, sixteen boys and girls, over fifteen years of age, remained on their knees on the floor. They remained as if they were fixed in a paralysis. I went from one to another of the sixteen youths and found them all weeping under a deep consciousness of sin. God was pleased to begin a work in that school, such as we used to call a revival, in old times. We hardly dare to speak now of a revival; we have so much of this feeling of restless uneasiness and impatience, and worse, when we enter into personal conversation with men and women upon the subject of religion. But a revival is what we constantly need. O, my dear friends, there is no religion without it; and every faithful minister of the Lord Jesus Christ, in my judgment, is bound to expect it, is bound to seek it, is bound to look for it, is bound to watch for it as they that wait for the morning! [Applause.] These sixteen youths were the forerunners of one hundred and forty-seven of the members of the Sunday-school whom I admitted to the Lord's table in that one year. Who were the teachers? Leading men and women of the Church that had been there for twenty years at work; women contented to be called, as a term of reproach, "old maids," for they had labored on there as the Lord's maidens,—I do not suppose because no man cared for them, because no man wanted them, but because they chose the service of Jesus to man's bondage! [Laughter.] I should say, then, to

Sunday-school teachers, gain a spiritual mind yourselves, be alive to Christ yourselves.

Now, noise is not religion, earnestness of appeal is not religion; but this living upon Christ searches deep into the spirit; it brings the soul to a perfect abnegation of self, down into the dust, and the longer one lives that lives in Jesus the more perfectly and completely does he feel that it is all but impossible that a sinner like himself can be saved at all. When we come at last, with full sail, into the Kingdom, it is not only because we have the divine breeze blowing fresh, but because we have a light hull to carry. I visited the other day a venerable man of God, whom I have known personally for sixty-five years, and was congratulating him at the close of his pilgrimage of eighty-six years, at the bright prospect before him. "My dear Doctor," said he, "I sometimes feel that if I live much longer I shall never get to heaven. Never did sin seem so burdensome; never the wants of my soul so oppressive." The more clearly he saw the glory of the Saviour, the more perfectly he hid his face. Like Elijah at the mouth of the cave, he had nothing to say but "God have mercy upon me, a sinner!" Now, this is what we want in our Sunday-school.

Again, it seems to me that in the illustrations and evidences of spirituality and religious influence we are to look for its fruits, to see what are its results. Well, I can count up now over fifty faithful young men that I have been permitted to bring through Sunday-schools that are settled as earnest ministers of the Gospel of Jesus Christ. They are not all Episcopal ministers, for somehow or other I have in my net certain places where some of my fish get through. [Applause.] When they formed the American Board of Commissioners for Foreign Missions, my father, who was a stern Episcopalian and a lawyer, riding in the stage with old Dr. Spring, the father of Gardiner Spring (for Gardiner Spring and I were born within a mile of each other), when the news came that Judson and Nott and their companions had joined the Baptist Church in India, my father said to Dr. Spring, "Well, Doctor, I understand that your chickens have turned out ducks!" [Laughter.] Old Dr. Spring replied, "Yes, Judge, and I should like to sit on hens' eggs all my life long if they would hatch such ducks as they are!" [Applause.] Let men read the life of Adoniram Judson. Why, I would let such a man as that carry me down to the bottom of the sea! It is amazing to read the history of that man, to read the spiritual life that was in him, to read the manifestation of a Saviour's power there! What a lesson it is to the whole Church of God! You never can stop in the little, miserable question whether he walks on one side or the other of these indiscriminate, indefinite lines that I am forever straddling. [Applause.] I never can tell who they are! I know there is a man [pointing to the Chairman, Mr. STUART] that used to be a Presbyterian, but what he is going to be I cannot tell! It is impossible to pick them out.

I never want to pick them out. My dear brethren, we are one. We are one in Christ Jesus, one in the new creating power of the Holy Ghost, one in the Father's love, one in real conversion of the heart to the Saviour, one in living upon that living bread, one in death, one in eternity! You and I will never ask the question there whether a man went into the water a thousand feet deep, or had five drops sprinkled on his head. The Holy Ghost is in him, and the blood of the Lamb has washed him white as snow! [Great applause.]

When I look then at the influence of the Sunday-school, blessed facts come up to me. I have within the last few weeks met them most remarkably. I have looked after the character of a whole class of girls of the first circumstances in the city of New York. They were in the hands of one teacher—ten of them. Every one of these ten girls has been brought to a knowledge of a Saviour's love and is this day an effective and useful Christian in the Church of God. I have looked after a class of boys under the same influence. I traced the influence within a few days, visiting among the school. One, who was nearing eternity, and had not in his active life served the Saviour, was now brought to a sense of his sinfulness and need of divine forgiveness, and the main instrument of his awakening was the pleading in a letter of two little boys of his that had been to the Sunday-school. These two little boys, from a boarding-school where they were, wrote to their father, and God was pleased to make this the blessed instrument of completing the succession, as much so as if it had come in the tactual, ritual form, from St. Paul down. God was pleased to make it the instrument of life to that father's soul. But yesterday he said to me, "My dear friend, can I be received into the Church?" "Can you? 'If thou believest with all thy heart, thou mayest?'" He lifted up his hands and his eyes and said, "I believe in the Lord Jesus Christ without qualification; I surrender my soul entirely to Him; I hope to find mercy in that great day before the mercy seat of Jesus Christ, my Saviour." May I receive that as evidence of the work of the Spirit? The voice of the Church is unanimous that I must, beyond all doubt. This is the work of little Sunday-school children. I was there to tie up the clusters on the vine they had planted, to gather the fruit from the orchard they had been permitted to set out. And the sweet little Sunday-school boy, in writing home, little knew what he was doing as he signed himself "Your dear child, and the loving child of our dear Saviour."

It seems to me, then, that to promote the spirituality of our Sunday-schools and their religious influence, it requires something more than all I have said. There is a world of salt-and-sugar teachers—teachers made of sugar and salt, that are afraid of the rain, afraid of the dews, afraid of storms, afraid of the heat, afraid of difficulties of any and of every kind. Now, a Sunday-school teacher that is really spiritual never takes cold. The Sunday-school teacher that has real love for Christ never suffers from

exposure, in my judgment. Our Baptist friends in the country (when I was a country minister I used to see them,) were wont to say that if any one had real love in his soul, you might cut the ice in the river and not get cold through the seeming exposure, and I never heard it contradicted; and I have seen a woman come out when the water was really freezing upon her in icicles, but there was a furnace power within that kept her warm, and prevented the cold. I believe it. I believe it fully! [Applause.] But we have a world of teachers who are afraid of wet feet, of damp clothes, of a little rain, or too much shine, forgetting that the rain and the snow come down from Heaven. You never can do much in a Sunday-school where the teachers are not a punctual set. An unpunctual teacher never can be a spiritually-minded teacher, I care not what intelligence, or what interest, he displays. They come in ten or fifteen minutes too late. Oh! what if they should be fifteen minutes too late for Heaven! I missed the car in New York last night by three minutes. I had longed to come to see you and be with you here. And though I started at seven o'clock, I was yet three minutes behind, and I missed a great privilege. How often does a teacher lose everything by the loss of ten or fifteen minutes at the beginning of school! But there are some men and women always to be found at their post; the Superintendent knows them. They hold on. They stand the storms. They face the rain and the sleet and the snow, and I never knew one to take cold by it!

Thirty years ago in Philadelphia there came one Saturday night a terrific snow-storm that filled the streets three or four feet deep with snow in banks. I went to church thinking that I would be alone. One little girl I found of sixteen years of age, up to her hips in a snow-bank and utterly unable to get out. She had walked from Ninth street to above Broad, in Chestnut, and had left her shoes somewhere upon the road, she could not tell where. I found her at the door. Would you like to know the history of that girl? I traced the conversion of *twenty-five* of my young people to the ministry of that girl. She was made the wife of a faithful young minister, and died within two years after her marriage. She went into her work for Christ simply to do good. She would get three or four of her half-grown boys of the Sunday-school to wait upon her home, and she would take one of them to her house, and one after another used to come to me, and when I asked the question, "What has led you to seek a Saviour's love?" they mentioned this sweet and charming name—till I traced *twenty-five*, at least, among my young people who were converted through her prayers and labors—and among them, that beloved son of mine at whose bedside I sat for sixteen long hours wondering why God had taken him, and left me behind. This was the character of the girl. Nothing kept her back. And she did a spiritual work.

Now, you may depend upon it, nothing is so important in the Sunday-school as a simple, practical *habit* in the work. There

is everything in the habit of religion. It is indispensable to Christian effort that one has a closet, a special place for prayer. I put it to my Christian brethren, whether every one has not some particular spot where he loves to go, some particular place in his room. I cannot pray by myself with half the comfort if I have not my own little place. If my knees could bore the hole, I think there would be sockets in the floor at that spot. It is the place where God especially meets us. Now, this habit is everything. Take hold of it in youth, and work on into old age. I have had Sunday-school teachers seventy-five years of age, and they still held on. The almond tree was upon their heads, but like Moses on the top of Pisgah, their natural strength was not abated. They looked into the Land of Promise only to come back and tell another generation how beautiful and attractive it was. Make much, then, of the habit, as teachers, of being always at your post, and always there in time.

Permit me still to say another thing. I should say to Sunday-school teachers be always gaining in spiritual power yourselves. Trace the actual influence of your work on others. Maintain that habit of punctual, earnest fidelity in carrying out your work. Consider it a harness for your life. Now, as I often tell my girls, there is a dreadful bridge that girls attempt to cross, and five out of six tumble through the floor and into the river. And that is the fatal bridge of matrimony! Rarely, rarely can I find a Sunday-school teacher going over that bridge without tumbling into the stream. I look for her in her place. "O, sir, I am married." Like the poor servant girl whose mistress met her on the street, and asked, "Where are you living now?" "O, I am not living anywhere, *I am married!*" The poor girl told a prodigious truth without being conscious of it! [Applause.] Here is where we lose vast quantities of our Sunday-school teachers. They marry unconverted men. The daughters of the Saviour go into the world of sin, and give their plighted hands and plighted love to men who have no real knowledge of that Saviour. They wound Him in the house of His friends. There is a difficulty, and a constant one. Now, I will not say, friends, "Be old maids for the sake of the Sunday-school;" for there is somehow, I never could tell why, a prejudice on this subject among women; but I would advise you as the man might have been advised who made the most foolish of all the excuses, in the parable of the supper, when he said, 'I have married a wife, and therefore I cannot come,' Why don't you come and bring your wife with you? Why don't you, my sisters in Christ, bring your husbands with you?"

I will say little more now. I bless you for this meeting. I bless God for the privilege of being with you. Fifty years of my ministry have nearly gone by—it will be fifty if I reach November next. I may well prize the happiness of Christian fraternal intercourse. My dear brethren, all the dogmas that separate the Church of Christ I have buried long since in the deep ditches that

divide the fields of Palestine. I have never been able to find them. Sometimes I think I can tell a Methodist from a Presbyterian. Even that deceives me now, for they are all getting to be very much alike in the external aspect. But is there any distinction *there*? Do you believe in your heart of hearts that I am nearer Christ because I am on the one side or the other of this division? Do you believe that Christ loves me more because I am in one or another of these relations?

I had a little infant-boy in my Sunday-school, who died. He was a sweet little fellow. He had met with an accident that had smashed his nose in childhood. The children used to laugh at it. One day, just before his death, he was playing in his mother's chamber, adjoining the nursery, when he exclaimed, "Well, now, I tell you what, if my nose was long enough to reach clear into that nursery, Jesus would not love me any better!" And that was all. If I turn Methodist, will Jesus love me any better? If I go with Doctor Spring's ducks, will Jesus love me any better? If I become a Reformed man, (for I know not what has become of my Dutch brethren!) will Jesus love me any better? O, no!

Let us, then, close with this thought. To get a spiritual mind, we must get the mind of Jesus. [Amen!] We must get it from Him. We must exalt Him. We must live upon Him. We must live in Him, consciously, constantly, in personal desire and personal experience. And, my dear young brethren, when you have finished your course, and come near where you can see through the rifts of the cloud the glory that is to succeed, you will come to the conclusion that there is nothing there but Christ. Not long since a dying Christian said to me as I sat by his bedside, "O! don't you see Him?" "See whom?" "Why, don't you see Him?" and he pointed to a picture over the foot of the bed—"see Jesus!" "No, I cannot see anything." "Oh, there. He is! there He is! Don't you see Him? O, how glorious!" It was the day before his departure. His disease was cancer in the throat. That night when he was asleep it had eaten into one of the main arteries in his neck, and he slept with Jesus! [Applause.]

THE CHAIR: One of the noblest specimens of a Christian minister I ever met, in all the walks of life—and I have met a great many in all denominations and in many countries—one of the sweetest in Christian intercourse, one of the most delightful with whom I have ever been associated in Christian labor, was DUDLEY A. TYNG, of Philadelphia. I bless God to-day that I was ever permitted to be associated with that young man in work for Christ in the city of Philadelphia. In those sixteen hours to which Dr. TYNG referred, when they were drawing to a close, and the end was near, he asked them to sing the "Rock of Ages." And I never hear that hymn given out, and I never give it out

myself, but the whole scene of that dear young man's spirit passing up to be forever with Jesus comes before me and revives the impression then made upon my mind and heart. The stricken father by that bedside could scarcely utter the hymn, while DUDLEY'S OWN voice struck up the words

"Rock of Ages, cleft for me,
Let me hide myself in Thee."

Let us sing that precious hymn now, the first and last stanzas, and, as we sing, resolve, in the words of that dying soldier's message to the Church, to

"Stand up for Jesus,"

in the strength of His promised grace, unto the end.

After singing, the Rev. Dr. TYNG was called upon, and offered a fervent prayer.

The report of the Committee on Resolutions was now declared to be in order. The Chairman of the Sub-Committee, J. BENNET TYLER, of New York, presented the report as follows. It was unanimously adopted, by a rising vote.

REPORT OF THE COMMITTEE ON RESOLUTIONS.

First. That we give devout and hearty thanks to Almighty God for the good hand of His providence and grace, that has been upon us, and upon the Sunday-school work, and upon the children in our land, during the ten years since we last met in National Convention.

Second. We hail with peculiar gratitude and pleasure the very large attendance at this Third National Sunday-School Convention, and especially the delegations from all sections of our now united country. May we be still more closely united in Christian work, and sympathy, and love,—one in Christ, in the care of the children, one and inseparable, now and ever.

Third. That we rejoice in the spirit of Christian union that has been manifested by this Convention, demonstrating that, whatever our denominational differences, we are one in Christ and in Christian work.

Fourth. We gladly recognize, in this National Convention, all Sunday-school workers and all Sunday-school organizations, having in view the evangelical religious instruction of the children. Success to all agencies that recruit, and organize, and drill the great national Sunday-school army,—the true conservator of our free institutions.

Fifth. That this Convention values the Sunday-school, not only as a medium of direct and positive Bible instruction, but as a valuable auxiliary to the household study of God's word, and as supplementary to home instruction. We hereby express our conviction that these different departments of Bible instruction are, and ought to be, entirely harmonious, and mutually helpful.

Sixth. That this Convention attaches very great importance to the Mission Sunday-school in the work of home evangelization, in our cities and large towns, as well as in the sparsely populated portions of the country, and as an important means of employing and developing the lay element of our churches.

Seventh. This Convention desires to encourage, by all reasonable means, the organization of State, County, and Town Conventions and Institutes, and the organization of District school-house Sunday-schools in settlements remote from churches, and also to encourage all voluntary Sunday-school labor.

Eighth. That we recommend the forming, in each Sabbath-school, of normal classes for the careful training of teachers. That we deem the plan of establishing a normal college for the training of Sunday-school teachers, as recommended by the New York State Association, worthy of careful consideration, and also recommend that Rev. J. H. Vincent, of New York, Rev. H. Clay Trumbull, of Connecticut, and Rev. Edward Eggleston, of Illinois, be added to the Committee.

Ninth. That we commend to the attention of all large Conventions the plan of dividing into sections,—Pastors, Superintendents, Infant-class, and Intermediate teachers,—each class by itself,—for specific instruction and familiar conference, afterwards bringing condensed reports before the mass Convention.

Tenth. That we have heard, with peculiar joy, the encouraging reports of the condition of the Sunday-school work in all parts of the land, as presented at this Convention. Greatly increased interest is everywhere reported. Higher standards are sought, and improved methods of instruction introduced. We recognize, with gratitude, the new and increased prominence given to the *spiritual efficiency of our schools*, to the idea of the *immediate conversion* and subsequent Christian training of the children. *All our children for Jesus*, is our motto and watchword.

Eleventh. That this Convention earnestly recommends teaching the children the evils of intemperance, and the practice of total abstinence.

Other resolutions were adopted, as follows:

Resolved, That the hearty thanks of the delegates of this Convention are due, and are hereby tendered to the citizens of Newark for the generous hospitality with which they have entertained us, and that we pray for the richest blessings of heaven upon them, upon their *homes*, their *churches*, and their Sabbath-schools, that all the children of this city may be converted to Christ and the people built up through the truth of the Divine Word.

Resolved, That this Convention request Mr. I. NEWTON BAKER to prepare a brief memoir of our departed brother and co-laborer, R. G. PARDEE, and publish in the report of the National Convention. [See Appendix, page 183.]

Resolved, That the thanks of this Convention are due, and hereby tendered, to Messrs. CRANE & TRELEASE, the publishers of the "National Sunday-School Convention Bulletin," for the energy displayed by them in the publication of daily reports of the proceedings and the able manner in which they have published, as a Convention enterprise, their journal.

A telegram was received from the Rev. THEODORE L. CUYLER, D. D., expressing his purpose to spend a day with the Convention, but the funeral of a Sunday-school scholar prevented.

Announcement was made by the Committee of those places at which street-preaching would be held in the evening.

"One by one we cross the river,"

was sung, prayer was offered by ANDREW A. SMITH, of Brooklyn, and the Convention was dismissed with the benediction by Rev. Dr. FINLEY, of Newark.

Third Day.

NINTH SESSION.

FRIDAY EVENING.

The closing session was now reached. Three meetings were provided for and held. At each of them the spirit and enthusiasm were sustained at the utmost height. At the main meeting the audience was larger, if possible, than on any previous evening. It was felt that the best wine had been kept to the last of the feast. The exercises consisted of brief speeches, for the most part voluntary, in all cases hearty, and glowing with the warmth of holy love and fellowship. In improvement of the half hour preceding the opening, Vice President ALEXANDER G. TYNG, of Illinois, gave out two or three stirring hymns, "Coronation" among them, and led in devotional exercises.

At half-past seven o'clock, the President, GEORGE H. STUART, took the Chair, and read with impressive emphasis the 133d Psalm, beginning, "Behold how good and how pleasant it is for brethren to dwell together in unity!"

The Rev. W. J. R. TAYLOR, D. D., of New York, led in prayer, and "The Morning Light is Breaking" was sung, Professor THEODORE E. PERKINS leading, the congregation joining with heart and soul in the inspiring exercise. The

REPORT OF THE ENROLLING COMMITTEE

was then presented by its Chairman, THEOPHILUS A. BROUWER, of New York, as follows:

The Committee on Enrollment report that twenty-nine States of the Union were represented in the Convention, besides the Dominion of Canada, England, Ireland, Scotland, Egypt, and South Africa. Of these, as was expected, New Jersey takes the highest rank, numbering 232 delegates. New York stands next in the list, and has contributed 134. Pennsylvania is next, numbering 42; Illinois, 19; Massachusetts, 15; Ohio, 12; Connecti-

cut, 11; Rhode Island, 10; Maine, 7; Vermont, 6; Dominion of Canada, 5; Maryland, 3; District of Columbia, 3; Kentucky, 2; Missouri, 2; Indiana, 2; Iowa, 2; Wisconsin, 2; New Hampshire, 1; Delaware, 1; Virginia, 1; North Carolina, 1; Florida, 1; Mississippi, 1; Louisiana, 1; Texas, 1; Nebraska, 1; Michigan, 1; Kansas, 1; California, 1; England, 1; Ireland, 1; Scotland, 1; Egypt, 1; South Africa, 1. Amounting in all to 526 delegates.

The order of the evening, brief closing speeches, was then taken up, **E. D. JONES**, of Missouri, opening the exercise.

ADDRESS BY E. D. JONES.

However we may differ, he said, in our ideas of the work, and in schemes for carrying it on, there can be no question of the power and efficiency of the Sunday-school in its forward, aggressive movement, in meeting one or two prominent points. First, the popular education of the day. This education, it is evident, is tending downward. It is secular. It is earthly. It is for money. It is for mere temporal elevation, and tends to enlightenment only in the direction of earthly honor and place, without a thought of Heaven. Now, the Sunday-school comes in here to give shape and direction to this popular education, to take hold of it and help it on and up to higher aims, higher ends. In short, to develop it in favor of morality and religion, the religion of Jesus Christ the Saviour of sinners. This the Sunday-school can do, under God's blessing.

Again, the Sunday-school in its forward, aggressive movement, meets the power of Infidelity, Romanism, and other errors that oppose themselves to the truth as it is in Jesus, and that are making such havoc among the young.

Still further, the Sunday-school meets the foreign population of the land, the millions of emigrants who are coming to our shores and making their way especially to our Western lands. The adults are hard to reach and to hold. But their little ones we can mould into Christians through our Sunday-school agencies, and into American Christians through the common-school system of the country, which by the favor of God we intend to shape in the interests of true religion and Christianity.

In all these aims, we, as Sunday-school laborers and as fellow-Christians, deeply sympathize and heartily co-operate. In this Convention we have exhibited evidence of our oneness of spirit and aim. We have sat here in heavenly places. We have sung, and prayed, and communed, and wept, and rejoiced together here. Our hearts have run together, in these days of conference over our common work.

The speaker then very happily told the story of the ox-team, to illustrate the unity of aim, amidst diversity of dispositions and

plans, among Christ's people. The story runs somewhat thus: A team-driver was heard calling to his oxen, "*Wo-haw, 'Methodist!' Wake up, 'Presbyterian!' Gee-haw, 'Baptist!' Wo-oo, 'Campbellite!'*" and, being asked the reason for the singular names of his oxen, replied that they were not given for nothing. "That fellow there," pointing to "Methodist," "is a tearing, pitching fellow, that pulls strong, but makes more noise about it than all the rest. Then that chap 'Presbyterian,' there, he is a solid ox, heavy on the pull, slow as a snail, but when he puts that big foot of his down, it is there, sure. I call that fellow 'Campbellite,' because he can't pass a pond of water, no how! And that fellow yoked with him, he's 'Baptist,' a splendid ox, a magnificent ox, as you ever see in your life; but there's something the matter with him, too,—the trouble is that he won't eat with the rest of them!" [This "brought down" the house with applause, the speaker explaining that he was a Baptist, and had a right to tell the story—but it would never do for his friend Mr. STUART to tell it!] It illustrates the power of the united Church, working for Christ. With all the peculiarities of its different sects and denominations, yet in working for souls it was a unit, and could go forward with tremendous effect, and increased thoroughness and efficiency and results. May God bless the Convention and its assembled workers, and ever give us that unity of spirit and love that has pervaded us from the beginning of this Convention! [Applause.]

"Work, for the night is coming,"

was sung, and ALEXANDER G. TYNG, of Illinois, spoke.

MR. TYNG'S ADDRESS.

A young man once, coming out of a church, asked another, "Is the sermon done?" "No," was the reply; "it will never be done till it is carried out in the life of all who heard it." So with us. We have met here for three days, and have sung hallelujah, and talked hallelujah, and prayed hallelujah, and now it is for us to go home and for the next three years to *work* hallelujah! [Applause.] Here comes the struggle. We look upon our beautiful flag here, and it excites many emotions in our hearts. But how different is the emotion with which a veteran soldier looks upon that emblem, all scarred and torn from the hundred conflicts in which it has waved on the hosts to victory! So with the banner over us, the banner of the Cross. How differently will it look to us as we shall stand, at the last great day, before God, and look upon the way by which we came, and see the marks of the struggle with self and sin and the hosts of darkness, and the scars of the conflicts through which we have borne it on to glorious victory through Christ the Captain of our salvation! *Work* for Jesus is the need. It is better than mere delight in him, than mere enjoyment

and ease in him. We can have no true joy in him, can sing no true hallelujahs of victory, without the conflicts and the toils. Let us go down now to *work* in the Sunday-school as we have never worked before. And let us not commit the error of under-estimating our one talent, if it be but one. However small the fish or few the loaves we may have, let us bring them to Jesus, and he will multiply them for the feeding of the multitudes. An Arab, who had travelled far in the desert, came to a cool stream of water. After having refreshed himself, he filled his leathern bottle with it and set it on his camel, that he might carry it to his king. Day after day he travelled, and at last brought it to the king, who drank of it, and then rewarded the loyal subject. His followers gathered around, and wished also to taste of the water, but the king said "No." When the Arab had left they asked why he refused their request. "Because the water, once so refreshing, having been carried many days, has become spoiled. There was nothing in the water itself, but there was everything in that man's love for me." At the last great day, when we bring all the work we can do for Christ, it will be nothing but stained and spoiled by the leathern bottles of sin in which we have carried it; but Jesus will accept it for the love's sake which prompted it, and will say to us, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

Other short addresses now followed to the conclusion of the session.

The Rev. ERWIN HOUSE, of Ohio, wished to give to his brethren a recipe by which his own heart had been made happy a few weeks before, and by which they also might be equally happy. About seven weeks since, at the close of his Sunday-school, he gave an opportunity to the children to stay and talk with him about their souls. Twenty-three remained. He invited them to his home the next evening, Monday. They came. One little boy, son of German parents, was asked if he had ever prayed. He knew no prayer but the Lord's prayer. He could say that. So he stood up and repeated every word of the prayer, but when he was through, dropped on his knees and said, "I think now I can pray a word more," and in broken accents he continued, "O Lord, bless me, and bless this man, and bless every single one of us in this room." Then he broke down with sobbing, and nearly every child in the room was similarly affected. After composure was restored, we talked together, and every child in the room got up and said a word for Jesus, or else attempted prayer. Two weeks ago last Sabbath, *seven* of these children stood up and testified for Jesus. My recipe is this: Persuade your children to come to your own home to pray and testify for Jesus. In this way they will be led to serve him, and to confess him before men. The speaker closed with expressions of grateful joy at the spirit

and manifestation of Christian union displayed in the Convention. He thanked God for it. He had never so seen it before, and the fragrance and power of it would remain with him to his dying day.

Rev. JOHN D. FOSTER, of Illinois, next spoke. He had been encouraged at the reports of souls converted through the Sabbath-school. But we should only be stimulated by them to greater exertions. There is still "another man there" to be rescued from the wreck. There are thousands and tens of thousands of young and old going down to ruin. We must, by God's grace given to us, rescue them. As we go to our fields for the next three years, let our motto and watchword be, "Every child for Jesus." "Conversion" is the word. We have received the inspiration here. Let us carry it home with us.

Deacon W. H. BYRON, of Wisconsin, rejoiced that he could feel and say that the prayer of Jesus had been fulfilled in all the manifestations of this gathering—"That they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in us," and to what end? "That the world may believe that Thou hast sent me." This is the inevitable tendency of all true exhibitions of Christian unity and fraternity. The world will be converted by the power of the Spirit of God working through the true oneness of Christ's people. It seems to be a great work. It is. But if we only take hold on God, and test His promises, nothing shall be impossible to us. "Lo, I am with you always," is the blessed accompaniment of Christ's commission to His people when he bids them go into all the world and preach the Gospel to every creature. Do we need more? Let us go in this strength. It is enough. Relying on it, trusting in it, testing it, we shall succeed.

"Nearer, my God, to Thee,"

was sung, and the Rev. J. SPENCER KENNARD, of Pennsylvania, being called upon, offered fervent prayer for a Pentecostal blessing to follow the deliberations of the Convention. One stanza of the hymn, "Shining Shore," was sung, and the Rev. Dr. POOR, of Newark, spoke.

Rev. Dr. POOR: He represented a Mission School started by two ladies in a carpenter-shop, that had grown to be a church, and he had received a unanimous call from the Superintendent years ago to be the pastor of the church that had gathered around that Sabbath-school! He also represented missionary ground. His earliest acquaintance with Sabbath-schools was in foreign mission fields where very similar methods were adopted for bringing in and retaining the children. The offer of rewards in the shape of cocoanut oil was a chief incentive. They poured it into the hands of the little ones, and they used it as an ointment, "making the face to shine" therewith. And has not the oil of grace been shed

upon our countenance here while we have been together? Is it not this that makes them to shine with such radiant light reflecting the smile and the love of the Master? The Doctor felt that influences had been shed abroad by the presence of the Convention in his city that would be felt in all their Sunday-schools as no influences of the kind ever had been since their history as a city.

The Chairman, Mr. STUART, introduced the Rev. Dr. TAYLOR, Secretary of the American Bible Society, who remarked that if there was any institution with which the Society he had the honor to represent was in closer union and deeper sympathy than another, it was the Sunday-schools of the land. They study one Book. It had been their privilege to furnish Sunday-schools with their textbook. Their work in this direction was, moreover, not likely to cease, by the blessing of heaven, for new schools are springing up in fields where the people, old and young, are beginning now for the first time to read in their own tongue the wonderful works of God. The Church of Christ can never repay the Sunday-school for the devotion and the zeal with which it has helped to do the Church's work and fulfil its part in the Church's great commission.

Years ago, a youth in one of the churches in Philadelphia, when only seventeen years of age, went down into one of the most wretched and debased neighborhoods in the city, and, with his great heart full of love to Jesus, visited the parents and children in their miserable homes, told them of Christ and the great salvation, established a Sabbath-school, and lived and died in the work. And when at the early age of twenty-three years he was called home, the most touching of all the eloquent tributes to his beloved memory was the dusky forms of those he had been permitted to lead to Jesus standing around his silent coffin and with tears and sobs testifying their love for the departed dead. Shall I tell you who that young man was? The one who watched his earliest steps with a father's love, who trained him with a Christian father's care, is here to-night, and I know that I only utter the united voice of this loving assembly when I say [turning to the Chairman, Mr. STUART] God bless the father of such a son! [Applause.]

Dear friends of Christ and of the Sunday-school! it is a great thing for you to have to deal thus with immortal minds; to be permitted to go down into the dark mines of sin and bring up the resplendent jewels that shall shine in your Redeemer's crown! It is a great thing thus to work for Christ, out of the sight of men, but in the sight of Christ's angels and of Christ himself. May He take you all, beloved of the Lord, from His work on earth to His rest in heaven, from the service of the lowest to the praises of the highest, from the cross here to the glory there, forever and ever!

RALPH WELLS, of New York, said: Thank God for the Bible! Only one Book, but a whole library for the Sunday-school teacher!

One of the first volumes he had ever distributed was received from the American Bible Society. He gave it to a little girl whose father kept a rum-shop. "I was sitting at the door reading it, one day," said this little girl to me, "and a wicked boy came along and snatched the book from me. I was first going to tell father, and get him to catch the boy and whip him; but I said to myself, 'Poor little boy, perhaps he never heard of Jesus; instead of telling father, I will pray for him!'" I told her that I thought the Bible Society would give her another Bible. And they did. Blessed Book that God has given us! Our sword in our hand! Our weapon of defence and of offence to conquer the world! O that we may prize it and use it as teachers! It is our one Book, our one power! What may we not accomplish with it? The speaker gave a text for teachers from Solomon's song,—“What is thy beloved more than another beloved?”—as a test of personal love for Jesus, from which spring only could flow out the streams of love and blessing upon the dear scholars, and which only could give the needed zeal and devotion to go into the dark neighborhoods and take them for Jesus.

“There is a fountain filled with blood”

was sung, when the

Rev. F. H. MARLING, of Canada, being called upon, responded, though reluctantly, he said, for it seemed to him that this last hour of sweet interchange of the brethren in the States with each other should not be intruded upon by one who was, indeed, truly with them in all his heart and soul, but not of them in mere geographical jurisdiction. Yet he and his brothers with him had entered fully and deeply into all the proceedings, and had rejoiced with them and thanked God together. Again he would express their gratitude for their warm welcome and for the help of brother workers in the States, and would assure them of a most hearty and loving reception at their own Convention, to be held in October next, in the town of Bellville.

A great deal has been well said here about the important relation of this Sunday-school work to the life of the nation. I am reminded of something that happened in connection with our Sunday-School Convention in Toronto. We had with us a good brother from the State of New York, who was lodged with an alderman of our city. This host had bought him at an auction sale a bed which was expressly made for the accommodation of the Prince of Wales when his Royal Highness spent two or three nights in Toronto. Well, this good New York brother laid in that bed, and he said that he rested none the worse for having slept on a royal couch. It seemed to inspire him with a degree of love for royalty in general! and when he returned to your side of the line he took occasion to laud the virtues of our beloved Queen. He was speaking to an audience much like this, in which love of country seemed to glow brightly, and, on the expression of his

kindly sentiments, cheer after cheer greeted him; some one struck up "God Save the Queen," and the whole multitude lifted up their voices, as you do in singing your patriotic songs, and strong men wept for enthusiasm. Now, it seemed to the speaker that this play of patriotic emotion was a beautiful fact in our great Sabbath-school meetings. These loyal feelings to one's own country are religious and holy, and when stirred to hearty expression in such a presence and occasion—a national occasion—they are significant and impressive. Your national emblem fitly folds your Speaker's desk, and the Bible laid above it truly shows the alliance that you would ever make between your Christianity and your patriotism. Allow an allusion to our own flag. I think there is a symbolism between it and the work in which we are engaged. What is our flag? It is the Cross. A red cross upon a white ground. Perhaps it was adopted in an age that might be called an age of superstition; but yet there remains the underlying truth, whether held superstitiously or not, that a nation is never so safe as when it is placed under the protection of the Cross of the world's Redeemer. And so with your own flag—those bright stars upon their blue field. Put now these flags together, and we have an emblem of our Saviour in His humiliation and His glory. We have an emblem of what we must suffer to follow Him, and what we shall enjoy if we labor and suffer for Him. I can hardly conceive of a grander task assigned to man than that which is before the Sunday-school teachers of these United States of America. This is emphatically the nation of the future. You have a Past, and it is illustrious; but it is not so old or long a Past as that of the nations of the Old World. Your life is in the future. You are a young country. You are a country of the young. Your young people are better educated than in almost any other country. Your young people attain to manhood and independence and self-reliance earlier than they do in other countries. And this very fact exposes the young to more temptations and deadly snares. O, it is a magnificent task assigned to you, Sunday-school teachers of America! Will you not fulfil it? Will you not rescue your youth from the power of Satan by swearing them into the army of the Lord? Then will the future of your country be a future for Christ, a future that shall bless and redeem the world.

My dear brethren, let me say to you, on behalf of those from the Dominion of Canada to whom you have given such an exceedingly kind welcome, that we shall always remember this occasion and profit by it, and that we shall not forget you in our prayers. Heartily would I echo the words that were spoken by the eloquent brother from Ireland, last night, who in his own person may now be said to represent both sides of the water—by birth an Irishman, by adoption and labor an American—and to pray, with him, God forbid that ever there should be anything but peace, harmony, and good will between the Empire of Britain and the Republic of America! [Hearty applause.]

Chaplain McCABE at this point, by repeated request, sang again the stirring "Battle-Hymn of the Republic," prefacing the singing by an allusion to the mighty army of Sabbath-school children in America, numbering *five millions*, and led on by *half a million* of teachers and officers. What a grand host! What a glorious array! Well may we sing hallelujah! glory to God in the highest! for what we have witnessed in the onward march of this great work.

The CHAIR now announced the "great speech of the evening," to be made by every man and woman and child present, in the shape of a liberal collection to defray the expenses of the Convention!

The Rev. JOEL PARKER, D.D., of Newark, said that he had been thinking of a name by which to call the Convention, and had called it, in his mind, the "Holy Non-Roman Catholic Church." It was "holy" because pervaded by the spirit of love and of Christ. "Catholic," because true unity was seen and felt in it—a union not of blood, not of force, but of love and faith in Jesus, and oneness with him, the Divine Head. The streets of empires have run blood when bishops and ecclesiastics have been elected; Jansenists and Jesuits, Dominicans and Franciscans, have fought to the death; and when the Roman "Catholic" Church, so called, was in its greatest glory, it was far different from anything like the unity that here is seen to prevail. But what we want is discipline, and a sense of personal responsibility for the work of Christ and the prosperity of his cause in all the world. Last year the American Board said "We must have twenty men to go to China." The reply was that we could not get them; that the churches and seminaries had been searched, and the matter had been urged and urged, but the men could not be had. The people have the heart to give their money and their men, but they do not feel their responsibility, do not see the pressing importance of the call, do not realize the greatness of the crisis. If they did, twenty thousand men would be raised up for the foreign field. We are much in the state that the English were at Waterloo. They realized that they were standing there for the liberties of Europe and of the world. And they did stand. The order of Wellington to a part of his force was to form in hollow square and *stand*. Onset after onset was made, with terrible depletion of the heroic ranks. The brave men were longing to move to meet the enemy and make the counter-charge, but still the order was, "I tell you to stand! Blucher will be here in three hours." "But all our brave band will be cut to pieces!" "We *expect* to be cut to pieces! but it is the duty of Englishmen to *stand*! I expect to be shot down! but we must *stand*!" And they did stand. Blucher's reinforcement came. The battle was won, and the liberties of Europe preserved. What God has done in the affairs of the world, He will do in His Church and in the Sunday-

school. We are standing on our squares. The hosts of wickedness are making fearful onsets. We suffer and bleed, but still we must stand. We are doing little to spread the attack abroad. We are standing on our squares, and will have to stand but a little longer. The next three years we may be standing, but the day of victory is dawning. The Master is coming in power and great glory, and the time is at hand when He will scatter His enemies, and give the victory to His conquering followers.

CHARLES CALLENDER, of Newark, referred to the first time when, on the broad Atlantic, he heard the "Battle-Hymn of the Republic," sung by 1,600 to 2,000 voices of brave men, in grand chorus, and afterwards, when 15,000 voices caught it up and carried it in swelling chorus to the skies; but he had never heard it when it seemed to be fuller of deeper meaning and power than by this Sunday-school army here assembled. Surely a blessing will follow upon the enthusiasm and zeal that have been manifested here! It will be carried home with the delegates who go, and will be left with us here, in our churches and schools, to be a heaven of blessing to us all. The city of Newark is honored by the presence of such a Convention. One of their daily papers said it was an "indiscretion" to call such a body here! An indiscretion! It has been a blessing rather! That paper said that it was unfortunate that in the evenings special attractions were to be at the Opera House, and one or the other would suffer! The Convention has not seemed to suffer much! [Laughter!] No, no! The prophets of ill and counsellors of fear have all been disappointed. This church will ever be memorable for these grand meetings held within its walls, and will be fragrant with the blessed aroma of the Convention many, many days. The presence of God had been in their city, and he prayed might remain with pastors and people, superintendents and teachers, parents and children, and that the delegates would go to their different spheres of duty to work with more zeal and success than they had ever yet done in the glorious Sunday-school cause.

B. F. JACOBS, of Chicago, suggested that the Convention unite in one minute of silent prayer for the salvation of every impenitent soul that might be in the house. [A solemn silence ensued, broken by the voice of the brother, who led in earnest petition for the souls of all in the audience.] He resumed by a reference to the prayer-meeting on Hermon, when the three disciples saw their Lord transfigured before them, and one uttered his testimony, "It is good to be here! Let us make three tabernacles!" But the dear Saviour had at the foot of the mountain perishing sinners who needed his divine compassion, and to be ministered to by the disciples, and he descended that he might bless a dying world at the foot of that mountain. Let each one of us go down from this mountain of privilege to bless some perishing souls, to carry to them the gospel of God's grace. It is said, you know, that

as Jesus came down from the mountain there met him a *leper*. Oh, what a thing it was to be a leper, in that day! We cannot realize the depth of the loneliness and desertion of such a poor soul. His father's door closed against him, all the sweet charms of social intercourse forever shut against him, loathsome in his own sight! Oh! it was a fearful, fearful state! Yet even the leper had courage to cry to Jesus, "Lord, if Thou wilt, Thou canst make me clean!" Oh! how glad I am that it says Christ put out His hand and *touched him*, and said, "I will; be thou clean!" What divine compassion in the Son of God, to *touch* the vilest of earth's poor ones, whom no one else dare touch! Brethren, our lesson is that we must go down, for Christ's sake, to Christ's work, and be like Christ in life and in labors, in sympathies and efforts, if we would win souls and glorify him. At a Convention held in the city of New York, a brother once showed, by statistics, that it was possible, in this century, to bring this revolted universe to the feet of the Redeemer. A Doctor of Divinity sprang to his feet and said, "I do not think it is possible." But the brother said, "One soul at a time brought each year to Jesus, by every Christian now living, and all lost sinners now on the face of the earth will have been converted to God inside of *eleven years*!" Dear brethren and sisters in Christ, one soul for you, one soul for me, each year, and we shall not live in vain. Shall we not do it, in Christ's name? The speaker closed with a powerful appeal to the young men in the audience, especially, to give their hearts to Jesus before they left the house.

"Come thou fount of every blessing"

was sung, and

CHARLES M. MORTON, of Chicago, followed up the appeal of his brother JACOBS with a pointed address to young men, entreating them to come to Jesus. He called upon them to cast their thoughts a little into the future, and think wisely upon the hour that will come to them sooner or later—that honest hour that makes all men serious, when they feel that they shall soon be ushered into the presence of God, to stand before His bar. Is it not wise, is it not prudent, he asked, for us all to prepare to meet God? We have sinned, every one of us. We are entirely lost, every one of us. We have none of us a right to heaven, not one of us. But Jesus Christ has come, and Jesus Christ has suffered, and Jesus Christ has died that we might not perish. O shall we not come to Him and be saved? Dear friends, the world may have used you hardly; you may have no confidence in men, but let me ask you why you should not have full confidence in Jesus? Are not His long suffering and patience and love for you wonderful? Will you not be moved by His love to come to Him? He is your precious friend. He never disappoints. He never forsakes. He is a friend that sticketh closer than a brother. He is just the precious friend you need. O, come to Him! Come! [A voice: "Tell what He

did for you.”] The request being urged, the speaker, in simple language, repeated the story of his conversion to Christ, in substance as he had already given it at an earlier session, where it will be found fully recorded.

WILLIAM H. SUTTON, of Jersey City, said that, delightful and blessed as the meetings of these friends of Jesus had been during these three memorable days, yet the Convention would be a failure unless it sent all back to their homes to do more earnest and successful work for the Master than ever before. It ought ever to keep us earnest when we remember that God the Father was earnest in giving the Son of His love, that God the Son was earnest when He came, and that God the Holy Ghost is earnest when He knocks at the door of human hearts, calling sinners to repentance and faith in Jesus Christ, and offering to them all the benefits of the redemption purchased by His precious blood. O, then, let us be *earnest*! His brother EGGLESTON tells the story of the mother who saw her babe in the lion's mouth as he was deliberately making his way to the forest. Fearless of danger, with a loud outcry she rushed wildly upon the animal, who dropped his prey and walked off to his jungles. Fellow-teachers, there is a roaring lion going about seeking our children to devour them. Let us in earnest outcries go after those ready to perish, who are already in the jaws of the destroyer, and by God's grace snatch them from his power. The gracious promise is, if we resist him he will flee from us. God will give us the children of our land if we believe and pray and labor earnestly for them.

The Rev. J. H. VINCENT, of New York: At the first meeting of Conference called in New York to make preparations for this Convention, the following question was proposed: “What are the objects to be met by the National Convention?” The answer was put in two words—1. *Inspiration*; 2. *Instruction*. We have had the inspiration. I have been at a great many Sunday-School Institutes and Conventions on both sides of the Atlantic, and I have been compelled to say half a dozen times that I have never attended so complete, so glorious a Convention as this. It has been a success throughout. One constant aim on the part of those who have been responsible for its programme has been to elevate the standard, so that Sunday-school teachers might feel the importance of their work, and go away resolved to acquire a knowledge both of matter and method. The great difficulty complained of in most of our Conventions and Institutes is expressed in one word that I am always hearing, “*Impracticable! Impracticable!*” “You discourage everybody. Your standard is too high!” Now, I simply say that, in this sense, then, the most impracticable life ever led on this earth was the life that God gave us in His Son to be our model! And shall we not strive to imitate it? Shall we say the standard is too high? What artist who would excel but studies the highest models? No, no! As teachers, let us “Attempt

great things for God and expect great things from God." Let us have high standards. And, above all, let us seek constantly, persistently, believingly, the inspiration of the Holy Ghost. Raphael was once asked by admiring friends, "How do you paint so?" "I do not know," he replied, "but I dream dreams, I see visions, and I paint them. Sometimes it seems to me as if the spirit of my sainted mother was hovering over me while I paint." But you, dear friends, teachers of the youth, may have the Spirit of the living God abiding in your hearts, and then on immortal canvas, provided for you, and spread out before you every Sabbath, you may *paint for eternity!*

The beautiful hymn "Home of the Soul" was here sung by Chaplain McCABE, and the Chairman introduced the next speaker by the remark that for twenty-four years and more of his life, while the health and strength had been given to him, he superintended a Sunday-school, from which he had been permitted to graduate twenty-seven men, who have been standing up for Jesus, preaching His Gospel. One of them, whom he entered in the infant class when he scarce could lisp the Saviour's praise, is now preaching the Gospel in the city of New York, is on this platform, and will now address you.

The REV. GEORGE STUART CHAMBERS, of New York, thus introduced, said a few words. He alluded to some of the characteristics of childhood that made the teacher's work so peculiarly beautiful and solemn. "Except ye receive the kingdom of God as a little child," is the word to all men, "ye shall in no wise enter therein." Children are very practical. They deal little in the abstract. A little boy of a mission-school the speaker had just been addressing asked him once the simple question, "Where does Christ live?" Entering into the spirit of this glorious meeting, he felt that he could answer the question. He had felt like Jacob of old, "Truly God is in this place; this is none other than the house of God and the gate of heaven." And Jesus Christ is here. Christ lives *here*. Dear brethren, we have no right to restrict the presence of Christ either to time or space. And as we go down to do better work and more of it, let us go with the evidence that Christ lives in our hearts and that "to us to live is Christ," and His blessing will not be withheld.

A DELEGATE here quoted the precious texts: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him;" and "Let us not be weary in well doing, for in due season ye shall reap, if ye faint not." With such sweet promises who could be discouraged in the Master's work?

The Hon. JOHN HILL, of New Jersey, expressed himself as truly

grateful that the Convention had been held in his State and in this city. He felt sure that he should go to his Sunday-school labors with new interest and resolution. He loved the Sunday-school, and no hour of the week was more precious to him than that on which he met the young to talk to them of Jesus. One specially delightful Sabbath, in October last, he remembered for the sweetness and refreshment it had brought to his spirit after a weary week full of excitement and toil. On that Sabbath, a class being without a teacher, he sat down before it and talked of Jesus and of heaven until the tears fell from the eyes of six dear youth, and he could not restrain them from his own, and *then* he realized that "one day in the courts of the Lord's house was better than a thousand," and he could truly say with David, "I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness." The speaker closed by addressing the youth in the audience in the following language: "Dear youth who may be here to-night, give heed to the instruction that you are receiving from Sabbath to Sabbath, and try, by God's grace, so to profit by this instruction that you may grow up to usefulness and happiness here, and at last be admitted to a mansion in the skies!"

WILLIAM C. CHAPIN, of Massachusetts, related a fable: Once upon a time the birds determined to make them a king, and that one of them which could fly the highest should receive the crown. The test-day came. It was soon found that the eagle out-distanced all his companions, and looking down exultingly upon them he shouted, "I am king!" Just then he heard a little voice above him piping, "*I am king, I am king!*" A little bird had taken its position on the eagle's back, and when he had reached his highest point, the bird, starting free and fresh, soared away into the heavens beyond. Where is New England? the speaker had asked himself. As he had heard his friends from the West, who have gained their experience from the Rocky Mountains, the home of our bird, he had said to himself, "Well, we will be the little king!" If we in New England, with our earnest devotion to the work of Sunday-schools, cannot be king, and would not be, we'll be content to be the little king, and we'll work in our simple way to lead the children to Christ. The speaker exalted the value of sympathy in the Sunday-school work, and left one text to his brethren, as the word from New England to the National Convention, "I am poor and needy, yet the Lord thinketh upon me," or, as the more beautiful translation of it, "The Lord carrieth me on his heart." Brethren, as you go down to your work, no matter how discouraging it may seem to you, remember the precious words, "I am poor and needy, yet the Lord carrieth me on his heart!" May He thus carry us all!

ROBERT MACKENZIE, of Dundee, Scotland, remarked that he should carry with him to the other side of the water deep and abiding impressions of this memorable meeting. He had seen in-

telligence and energy and heart-power here, all consecrated to the cause of one common Lord. One thing especially delighted his heart, the evidence of the oneness of spirit between the Christians. On both sides of the Atlantic, hitherto, the cause of much of the weakness and want of success of Christian effort has been the divisions and the jealousies between the Churches. They had almost come to regard each other, as France and England had, as natural enemies. But now, thank God! that feeling was rapidly disappearing there, as it was so manifestly disappearing here, and he had rejoiced that this power has so largely lost its hold on Christian hearts.

"Shall we gather at the river?"

was sung, and

WILLIAM REYNOLDS, of Peoria, Illinois, briefly, on behalf of the Business Committee, expressed his gratitude that the course of business laid out had met with such approval at the hands of the Convention. When he had met Mr. STUART in Chicago, eighteen months ago, he had asked him whether it was possible for this great National Convention to be called, and be a success. He replied that he believed it could. It has been held. Whether it shall prove to be a permanent success depends upon the results that flow from it. If a single soul is converted through its instrumentality, it will be a success. But if nothing that has been said or done here shall contribute directly to the bringing of souls from darkness to light, it will be a failure. The most cheering view that had been presented was the tidings of conversions in the different schools of the States represented. Let us all do our very best for the Master during the three years before we meet again, so that, by his blessing, we shall be able to present, at Indianapolis, a most glorious record of souls saved through the instrumentality of the Sunday-schools. As business men, let us have for our motto, "*The Lord Jesus Christ and his cause first, business afterward!*" The great business of life is to prepare for eternity. God grant that we may all meet again at our heavenly Father's home, and that we may all have sheaves with us,—the souls of those whom God has given to our faithful, prayerful labors!

"All hail the power of Jesus' name"

was sung, and his Honor, Mayor PEDDIE, of Newark, expressed the gratitude of his own heart, and that of many citizens, at the presence of the Convention among them, and extended their most cordial invitation to "come again." We have had many conventions in our city, continued the Mayor, but not like this, representing the hosts of Sunday-school teachers all over the land who are teaching the young the way of truth and of life. There is no danger to the institutions of our country when such an institution as the Sabbath-school is faithfully maintained.

THE CHAIR: God bless Mayor PEDDIE, and may the city of Newark ever have such an officer as her chief Executive!

THE FAREWELL SPEECH.

BY REV. H. C. FISH, D.D.

The Rev. Dr. FISH, of Newark, now delivered the farewell address. He felt that they had received an answer to prayer in this Convention. Earnest prayer for the blessing of Heaven to come up with the gathering, and to rest upon it during the three days it should be in deliberation, went up from many family altars, and in many Sabbath-schools and churches, through the city, as well as over the land. In his own church special prayer had been offered that the Holy Ghost should be poured out upon the band of teachers that should meet in this audience-room. In parting now, it was eminently fitting that we should thus acknowledge the mercy of God in answer to prayer, and take the encouragement away with us, to our different fields of labor.

The speaker had been entrusted with the grateful duty of saying a word for their New Jersey State Sunday-School Association, whose President desired him to utter it. On their behalf he returned the heartiest thanks. He felt, the Hon Mr. HILL felt, every Jerseyman before him felt, that they had been highly honored by the presence of the National Convention among them, in their little but glorious State.

Allusions had been frequently made to the delightful fellow-feeling that has pervaded the assembly. My good brethren of the different denominations who have been upon this platform cannot imagine how my heart has gone up to God in thanksgiving for their presence and their words of inspiration,—for what I have heard in the prayers offered and the words uttered here; and for myself, and for my congregation worshipping within these walls, for the Sabbath-school meeting below, scholars and teachers of the First Baptist Church of Newark,—on their behalf I extend thanks to you for your presence; and for the other churches and Sabbath-schools, and the families of the city, and for the committees, and for every man, woman, and child who has contributed anything towards the comfort and success of the gathering, I now extend to you our united and grateful thanks for the privilege.

I have seen many blessed occasions in this house, but I certainly have seen none like this for the brotherly love that has prevailed. I have said several times to my brethren, "We are getting about as near to heaven now as we ever shall be in this world." Dr. TYNG spoke of this oneness, you remember, and told the story of the ducks and chickens. It expresses the true feeling that ought to exist between us. None of us will change our denominational natures, or relations, doubtless, by this gathering, but we will all certainly be drawn nearer to each other, and be more truly one in heart for having been together.

When Lord NELSON was on the eve of the battle of Trafalgar he learned that two of his officers were not on terms of friendship. He brought them together, put the hand of each in the other and

bade them "Look! the enemy!" Those two officers separated to lead out their forces, and the day was gained, though the gallant Admiral fell. So we have no right as denominational Christians to be upon such terms that we cannot in sight of our common enemy join hands together and strike solid blows together. [Amen! and applause.]

There is a beautiful motto on the Bagster Bibles, in Latin and in Greek, which translated into English means "There are many languages on earth, but one in heaven." Delightful thought! How often has it come to me during these sessions, every one of which I have had the unspeakable pleasure of attending. Differences of opinions and of interests shall cease sometime. Though we now have different languages, the time is coming when we shall unite with one voice in ascriptions of praise to God and the Lamb. And this Convention has done much to ante-date that glorious day.

In one of the fierce wars of France with Britain it so occurred that a company of French soldiers was opposed to a company of Welsh soldiers. It turned out that the Welsh soldiers were settlers, from one of the Provinces of France. As the two passing companies uttered their war-cry, it was in the same tone and language, and those soldiers that a moment ago were ready to smite each other to the death, poured out their tears together and throwing down their weapons rushed into each others' arms and kissed each other.

And so we have found that we are brothers, here. Why I have never been so mixed up in my life as during these three days! Just now I saw Brother VINCENT sitting in the lap of JACOBS, and for the life of me I do not know what we are denominationally; I only know that we be brethren. Here we have had among the Presbyterians, Doctor JOHN HALL, the Hon. JOHN HILL, WILLIAM REYNOLDS, and RALPH WELLS; and our Congregationalists, BEECHER and H. CLAY TRUMBULL; and of the Episcopalians, TYNG Senior and TYNG Junior, and TYNG the layman; of our Methodist brethren we have, without enumerating all in any of the churches, Dr. PECK, Dr. KIDDER, Chaplain McCABE, and EGGLESTON and VINCENT and FREEMAN; of the Reformed Dutch, the Hon. Senator FRELINGHUYSEN, and Dr. TAYLOR of the Bible Society, and Dr. TERHUNE, and of the Baptist brethren, Deacon BYRON, PELTZ, and JACOBS and THANE MILLER, and JONES and SUTTON, and others—and here we have met and sung and prayed and talked together till we have become so mixed that nobody knows who or what we are, and nobody cares! What a delightful and glorious refutation it is of that lie of Romanism which Father HECKER and others are retailing, that Protestants are all breaking to pieces. If this be breaking, let us keep on breaking! If this is a token of the "failure of Protestantism," let it fail! No, sir. We have had true union exemplified here. And in union is no failure, no breaking, no weakness, but strength and success and victory.

We have been specially favored in the circumstance of having with us a man whom I did not classify in any church, as you may have noticed—for he belongs to all! He would sing the hymns of the Lord God according as the Spirit gave him utterance, and he was cast out of his church, and left in this sense without a church, that we might all love him! My Brother STUART, [addressing the Chairman, and stepping towards him,] get up and take my hand of loving fellowship! [Clapping of hands and much enthusiasm.] Let us all rise and grasp each other's hand while we sing!

The immense audience rose as one man, and on the platform and in the pulpit, and in knots of delegates over the house, the brethren joined hands and sung with thrilling emphasis the hymn

"Blest be the tie that binds,"

every stanza of it, Dr. FISH giving it out stanza by stanza, and grasping Mr. STUART's hand the while, ever and anon shaking it and pressing it to his heart in token of holy brotherhood. Tears were shed, and eyes were lifted to Heaven in silent benedictions. Seldom are such scenes witnessed on earth.

As soon as the audience were settled in the attitude of listeners, Mr. STUART arose, and, with evident feeling in voice and manner, uttered the final parting words.

THE CLOSING ADDRESS.

BY THE CHAIRMAN.

Mr. STUART said: Thank God for the blood-bought Church of Christ! Thank God for the Sabbath-school! where His own blessed Word is the text-book. I would rather be the humblest Sabbath-school teacher in America than to be a member of the Cabinet of any monarch on earth! [Applause.] O, realize, my beloved fellow-teachers, the high privilege you enjoy in being a co-worker with the Lord Jesus Christ in building up His kingdom. "Though He was rich, yet for your sakes and for mine He became poor, that we through His poverty might be rich."

This Third National Sabbath-School Convention has now come to its closing hour. For five long years it was houseless and homeless, it went from city to city in vain. At last the doors of Newark City were open to receive it, and here it has been tabernacled for three days on a Mount of Communion, which in the experience of all has never yet been surpassed and seldom ever reached for the brightness and glory of its manifestations of Jesus' shining presence. It has been my privilege to preside over five such Conventions, and this exceeds them all.

I come to your city a comparative stranger; for though passing through Newark every month, and often half a dozen times a

month, for now thirty years, I scarcely ever saw your beautiful city until this week. On landing at your depot I was astonished to find myself arrested at once by the chief magistrate of your city and carried into prison, and I have been in prison for three days—such a prison as I should like to be in all my life!—a Christian home, where if you are sick during the night, as I have been, your good lady will not wake you in the morning till you are fully refreshed and strengthened! not even if your brethren are waiting for you! [Applause.] I only wish to say that if you enjoyed like hospitality with myself you will sing the praises of Newark City and citizens all the days of your life.

One has well said, "Truly it is a sin against Heaven to have no pulse that beats in the palpitation of an age that trembles with the footsteps of an advancing God!" My brethren and friends, we are living in glorious times; and our "God is marching on" to conquests more glorious than any that have yet been achieved by his Church. Soldiers of Christ, to the front! The enemy is before you. Look at your leader. With His glorious banner over us, let us go forward, and take not New Jersey only, but the whole United States of America, for King Jesus, who is King of kings and Lord of lords.

The Chairman then feelingly addressed himself to the unconverted souls present, urging them by the solemnities of the closing hours and scenes of the Convention, and by the many appeals that had been made to them by the different speakers, to give themselves up to the service of Jesus. He used effectively an illustration from his experience during the war, when Dr. KIRK and himself were in the woods in Virginia, trying to reach their destination for the night. They supposed themselves armed with the necessary countersign, but found, to their dismay, that a wrong one had been given to them. Challenged by the sentinel, who bade him "Advance and give the countersign!" Mr. STUART replied, "*Genessee!*" "No! Mr. STUART, you have not got it!"—the sentinel was a Sunday-school boy who knew the speaker. They could not pass, but had to retrace their steps, secure the word, and on replying again to the challenge, "*Massachusetts!*" they were permitted to pass. "Have you got the other countersign, my boy?" asked Mr. STUART of the soldier, as he passed him. "Yes, thank God, I have!" "What is it?" "*The blood of the Lord Jesus Christ!*" was the soldier's reply.

Sinner out of Christ to-night! at the judgment bar of God, when you are called upon for the countersign, there will be no retreating, no remedy for mistakes; but now, while I speak, even now, without money and without price, you may receive this precious pass-word—"The blood of Jesus Christ!"—which cleanseth from all sin and will admit you within the gates into the holy city, the New Jerusalem. This Sunday-school Convention would like to leave this countersign with every unconverted sinner in

this house. [Amen!] With every man, woman, and child in this beautiful city of yours. [Amen!]

The Chairman then urged upon his brethren the duty of earnest work for the Master, and quoted the following lines as truthfully exhibiting the compensations of such labor.

"Christian! if you would enjoy
Close communion with your God,
All your powers for Him employ,
Tread the path your Saviour trod;
While you trust in Jesus' blood,
Taste the sweets of doing good!

"Christian! if you would be free
From the world's corroding care,
In the haunts of misery learn
How great your comforts are.
While you trust in Jesus' blood,
Taste the sweets of doing good!

"Christian! would you grow in grace,
And like Jesus more become,
Till in heaven you see his face,
Free from sin and safe at home?
While you trust in Jesus' blood,
Taste the sweets of doing good!"

My motto for you at the close of this Convention, as at the beginning, is

"Feed my Lambs!"

With my sincere thanks for your kind indulgence to me, and for the high honor conferred in calling me to preside over this Convention, I leave with you, also, another motto from God's Word, which years ago I adopted as a precious reminder and admonition to me in the service of the Master:

"Occupy till I Come!"

God bless you! We must now say, *Farewell*. Fare ye well! officers and members of this Third National Sunday-school Convention! Fare ye well! my beloved friend and brother, the pastor of this church! Fare ye well! ministers of Jesus, and Sunday-school teachers, and citizens of Newark! Fare ye all well! ministers of Jesus and Sunday school teachers of the land! Fare ye well in time, fare ye well to all eternity!

The congregation then arose and sung the doxology, the benediction was pronounced upon them by the Rev. Dr. PARKER, of Newark, and at quarter past eleven o'clock the Convention was declared finally adjourned.

Many of the brethren remained in conversation and singing until a few minutes before midnight. Thus ended the most successful Sunday-school gathering, in itself considered, that ever assembled in America, if not in the world.

[Since the Convention, a correspondent of *The Sunday-School Times*, writing from Newark, speaks of the great interest awakened in that city "by the sessions of the late glorious National Convention. In the Baptist church where the sessions were held, there was a marked seriousness on the following Sabbath, and several of the older scholars are inquiring the way to the Cross. Every one I meet is full of the holy enthusiasm kindled by the gathering." To God be all the glory!]



APPENDIX.

LIST OF DELEGATES

IN ATTENDANCE UPON THE

THIRD NATIONAL SUNDAY-SCHOOL CONVENTION.

California.—Col. Redick McKee, *San Francisco*.

Connecticut.—Edward Sterling, *Bridgeport*; Rev. W. E. Brooks, *Clinton*; William I. Fletcher, *Hartford*; Rev. A. C. Denison, *Middlefield*; John M. Van Vleck, *Middletown*; Rev. S. B. S. Bissell, *Norwalk*; George Langdon, *Plymouth*; J. N. Stickney, *Rockville*; J. S. Clapp, *South Windsor*; R. R. J. Adams, *Wallingford*; Rev. H. G. Mason, *West Meriden*.

District of Columbia.—Charles H. Stocking, *Georgetown*; David A. Burr, Esq., William Stickney, *Washington*.

Illinois.—G. W. Atherton, *Champaign*; D. W. Baker, M. C. Hazard, B. F. Jacobs, Charles M. Morton, H. R. Palmer, A. G. Downs, *Chicago*; Rev. D. P. Kidder, *Evanston*; William Carpenter, *Fairburg*; John H. Gunn, *Olney*; Rev. John O. Foster, *Pictonica*; D. C. Smith, *Pekin*; C. A. Jamison, George H. Melvaine, W. Reynolds, Alexander G. Tyng, *Peoria*; E. H. Young, *Plymouth*; Joseph F. Culver, *Pontiac*; S. C. Withrow, *Rockford*.

Indiana.—John W. Ray, *Indianapolis*; George Thornton, *La Porte*.

Iowa.—William Tackaberry, *Keokuk*; H. C. Sigler, *Osceola*.

Kansas.—Mrs. Jeannette P. Heath.

Kentucky.—A. Shinkle, *Covington*; James J. Lucas, *Danville*; Rev. John McCullagh, *Henderson*; R. W. Cleland, *Lebanon*.

Louisiana.—W. M. Henry, *New Orleans*.

Maine.—John A. Cobb, F. L. Dingley, Mrs. F. L. Dingley, *Auburn*; G. H. Palmer, *Bath*; Alden Baker, *Gardiner*; D. B. Sanderson, *Lewiston*; Smith Baker, Jr., *Orono*.

Maryland.—William A. Wisong, *Baltimore*; B. F. Kendall, J. N. W. Williams, *Hagerstown*.

Massachusetts.—N. P. Kemp, Rev. R. G. Seymour, Moses W. Pond, *Boston*; George Beal, Jr., *Cohasset*; George Winslow, *Dedham*; H. M. Moore, S. N. Watson, *East Somerville*; William C. Chapin, *Lawrence*; A. E. Lyman, *Northampton*; Rev. Joseph P. Bixby, Francis O. Winslow, *South Dedham*; D. H. Brigham, D. B. Montague, Rev. A. K. Potter, *Springfield*; E. B. Smith, *Westfield*.

Michigan.—Rev. W. A. Reed, *Grand Rapids*.

Mississippi.—Rev. Thomas G. Teasdale, *Columbus*.

Missouri.—Duncan Brown, *Clarence*; E. D. Jones, *St. Louis*.

New Hampshire.—Rev. D. W. Faunce, *Concord*.

New Jersey.—Rev. Charles R. Barnes, William Meachem, *Andover*; Miss Mary F. Alward, Rev. John C. Rankin, *Basking Ridge*; James Browe, Mrs. James Browe, Miss Carrie A. Browe, Rev. David Graves, *Belleville*; A. S. Doughty, *Berlin*; Mrs. N. B. Lane, N. B. Lane, Henry C. Salvage, *Bergen Point*; S. Bassett Vreeland, *Bergen*; Charles M. Davis, Daniel Hewitt, Rev. Stacy W. Hilliard, Mrs. Stacy W. Hilliard, Rev. Charles E. Knox, Mrs. A. M. McDowell, E. S. Northrup, E. W. Page, *Bloomfield*; Rev. Nathaniel Conklin, John Hill, *Boonton*; Rev. R. K. Rodgers, *Bound Brook*; Rev. David M. James, Mrs. T. N. Boss, *Budd's Lake*; C. Y. Berry, Samuel H. Bowman, Matthias S. Canfield, F. M. Canfield, Mrs. J. C. Dayton, *Calhwell*; Rev. B. C. Lippincott, *Cape May*; Miss Eliza A. Reeve, *Chatham*; Rev. C. C. Winans, *Clarksville*; William Browlow Voorhees, *Clover Hill*; Rev. John A. Trimmer, *Crawford*; J. E. Hedden, Aaron P. Mitchell, Rev. William D. Hedden, *East Orange*; J. W. Alden, Rev. Theo. A. K. Gessler, S. W. Stebbins, S. E. Arms, M. D., *Elizabeth*; Rev. Edson W. Burr, *Englewood*; Rev. Joseph H. Van Mater, *Englishtown*; Rev. E. Arthur Woods, *Flemington*; Peter V. Prosch, *Fort Lee*; Rev. Stephen Searles, Peter D. Stoats, *Griggstown*; Mrs. R. W. Junison, Nahum Stiger, *Hackettstown*; Rev. A. A. Haines, *Ham-burg*; Rev. Wilbur F. Silver, *Hamilton Square*; Rev. S. W. Pratt, Miss Mary B. Sleight, *Hammonton*; Miss Lizzie F. Kitchell, *Han-over*; Rev. George Hughes, Rev. John C. Hyde, *Hightstown*; Jacob L. Odell, *Hoboken*; Rev. R. S. Arndt, Rev. J. D. Blain, Mrs. J. D. Blain, Rev. A. L. Brice, *Hudson City*; Rev. Charles A. Beck, *Irrington*; John D. Buckalew, *Jamesburgh*; John W. Atwood, Heman D. Atwood, Dr. J. W. Cosad, Rev. James B. Faulks, Rev. James M. Freeman, J. S. Howell, William Jay Hunt, A. S. Jewell, D. M. Stiger, W. H. Sutton, P. P. Van Arsdale, Rev. Paul D. Van Cleef, Rev. William Verrinum, P. Hasbrouck, L. Tallmadge, *Jersey City*; Rev. F. T. Cailhopper, Mrs. F. T. Cailhopper, H. H. Seabrook, Miss Fannie Winterton, *Key Port*; James H. Day, Rev. J. T. English, *Liberty Corner*; Harriette E. Carter, *Linden*; Mary A. Hancock, Charles H. Hodges, William J. Tilley, Alfred M. Tridwell, Laura J. Ward, *Madison*; A. H. Harris, Rev. M. Relyea, *Matawan*; Rev. Sandford H. Smith, *Mendham*; David Gillmer,

A. L. Mundy, Rev. Gardiner S. Plumley, C. R. Thomas, F. A. Wendorm, *Metuchen*; O. R. Stelle, Eliz. Terrill, *Millington*; W. Babbitt, Lydia D. Baldwin, Rev. B. S. Everitt, Mrs. B. S. Everitt, George Ennis, Mary C. Harris, Rev. T. H. Landon, William B. Holmes, *Montclair*; Miss Emma F. R. Campbell, Miss Lottie Campbell, Julia B. Ford, Mary E. Johnson, *Morristown*; Horace Alling, Joseph F. Andrews, Rev. John Atkinson, Miss Sarah Baldwin, Theo. R. Beardsley, Rev. W. S. Bergfes, John P. Brooks, Rev. George Brown, Lizzie S. Burnett, Charles Callender, Rev. R. B. Campfield, Rev. J. S. Chadwick, Rev. J. T. Crane, D. D., Samuel W. Clark, Joseph Cleveland, Mrs. E. P. Collins, Cornelius Curtis, John V. N. De Hart, Edwin F. Dorrance, Jean W. Freund, Rev. William T. Findley, Rev. H. C. Fish, D. D., Rev. W. Smith Gallaway, Rev. William S. Hammond, James L. Hayes, W. B. Headley, Rev. George E. Horr, William H. Jackson, Robert Johnson, Hon. Charles C. Lathrop, Rev. Charles E. Little, Mrs. C. E. Little, Rev. J. McIlvaine, Henry Mecker, Rev. R. R. Meredith, Rev. David T. Morrill, Rev. A. M. Palmer, Isaiah Peckham, M. C. Pitt, Thomas Popple, Rev. Daniel W. Poor, D. D., William R. Sayre, O. W. Searing, William D. Siegfried, Rev. W. J. R. Taylor, D. D., W. G. Vermilye, B. J. Wood, Caroline R. Young, *Newark*; Rev. C. R. Hartranft, Peter P. Ranyon, Rev. Benjamin S. Sharp, Augustus Stelle, James D. Stelle, Charles B. Stout, Rev. Lewis Halsey Terrill, Louis D. Voorhees, Maggie R. Williamson, *New Brunswick*; Rev. L. Halsey Van Doren, *New Vernon*; Mary Myers, William H. V. Reimer, *Orange*; Rev. Lewis M. Birge, G. S. Boice, Rev. Mason Gallagher, Rev. J. B. Hopwood, Rev. George Pierce, A. Stoutenborough, J. N. W. Wright, *Paterson*; Rev. Henry P. Thompson, *Peapack*; Rev. Thos. Hanlon, *Pennington*; Miss Mary E. Clark, Mrs. Harriet L. Dixon, Rev. W. C. Nelson, *Pine Brook*; Rev. John C. Bliss, J. D. Spicer, Miss Kenyon, J. R. Myers, Mrs. D. D. Pickett, Miss Lide Rockwell, *Plainfield*; Rev. John V. N. Schenck, *Pompton Plains*; Rev. James Le Fevre, *Raritan*; George R. Jaques, Mrs. George R. Jaques, Miss Ella Jaques, Miss Annie Jaques, Rev. John S. Porter, *Rahway*; Rev. C. W. Clark, *Red Bank*; James Skillman, *Rocky Hill*; T. H. Capern, *Redstown*; Peter A. Voorhees, Mrs. Maria Voorhees, *Six Mile Run*; Rev. H. D. Doolittle, Pethuel Mason, *Somerville*; Rev. Albert H. Brown, Rev. O. L. Kirtland, *Springfield*; Mary Knight, Lucretia Reeder, Ella Reeder, *Stanhope*; Rev. Robert B. Collins, Miss Emmeline Bonnel, William Littell, Willoughby Powell, *Summit*; Rev. J. B. Dobbins, Rev. J. D. King, *Trenton*; Sidney Phoenix, *Vineland*; Rev. E. D. Bryan, L. A. Creveling, Joseph Johnston, *Washington*; M. T. Bennett, Jr., *Weehawken*; W. H. Kitchel, *Whippany*; Rev. William Bailey, John Fleming, *White House*; Rev. J. P. Dailey, J. Mattison Melick, Thomas H. Morris, Anthony Schoder, *Woodbridge*; Miss Jennie Avery, Rev. Clarence Eddy, James Swinnerton, Jr., *Woodside*.

New York.—Charles H. Burton, Rev. J. Elmendorf, Robert N. Newton, James S. Ostrander, Mrs. Mary Pruyn, Rev. Jesse T. Peck, D. D., Mrs. E. R. Wells, *Albany*; Rev. John E. Chesshire, *Amsterdam*; Richard S. Holmes, C. A. Lee, *Auburn*; A. E. Curtis, *Bullston Centre*; Rev. John W. Frazer, *Bloomingsburgh*; George S. Bishop, M. Dupuy, H. J. Egleston, Rev. Calvin B. Ford, Joseph F. Knapp, Mrs. Joseph F. Knapp, Rev. John P. Krechting, Rev. L. J. Mattison, A. D. Matthews, Jos. Mix, W. S. Murray, R. H. Rust, Edward P. Smith, De Witt Taylor, T. Hart Taylor, Mrs. S. M. Taylor, John Truslow, Samuel E. Warner, *Brooklyn*; Charles T. Giles, *Brooklyn, E. D.*; Frank W. Abbott, M. D., *Buffalo*; Rev. E. Woodward Brown, *Carthage*; H. G. Holden, *Cattskill*; Thomas H. Smith, *Castleton*; Rev. Theron Brittain, *Cochester*; Mrs. J. Van Tassell, Rev. Oliver E. Cobb, *East Fishkill*; Rev. Charles Z. Case, *Elmira*; Rev. E. L. Little, *Fairport*; Rev. H. C. Woods, *Fayetteville*; Rev. Cornelius Brett, John D. Prince, Rev. Cornelius L. Wells, *Flatbush*; Augusta M. Perrine, *Flushing*; Joseph B. Patser, *Fort Edward*; Allen G. Newman, *Garrison*; A. Newton Locke, *Glenn's Falls*; Rev. John W. Leek, *Green Point*; Rev. Hamilton B. Holmes, *Kingston*; Rev. Horace Harris, *Ludlowville*; Josephus Terbell, *Montgomery*; Rev. Luther Little, *Mount Hope*; Rev. Samuel Johnson, *Newark Valley*; J. Ramsen Bennett, Rev. David S. Sutphen, *N. Utrecht*; Miss A. B. Althause, Richard Amerman, Mrs. E. Amerman, John Anderson, C. H. Applegate, Henry Baldwin, John C. Baxter, Thomas Bond, Theophilus A. Brouwer, John Buold, Rev. William H. Clark, Rev. F. V. D. Garretson, A. W. Gates, Miss Hallock, George W. Hertz, E. J. Heunk, Rev. J. Stanford Holmes, Mrs. J. S. Holmes, Rev. James Huggins, Rev. Silas Hsley, B. T. Jessup, Wm. F. Lee, Mrs. W. F. Lee, Miss Amelia Lent, Miss M. Montgomery, George E. Perrine, R. P. Perry, Mrs. R. P. Perry, P. B. Roberts, Rev. A. K. Sandford, Reeves E. Selmes, Miss C. Suydam, Miss J. A. Swan, Rev. B. C. Taylor, D. D., J. Bennet Tyler, Miss Stella P. Tyler, James B. Thompson, Rev. Albert D. Vail, Rev. J. H. Vincent, Dr. J. M. Ward, Ralph Wells, E. C. Wilder, Mrs. E. C. Wilder, Rev. George S. Chambers, Rev. John E. Cookman, Lucius Hart, J. Finley Smith, Mrs. C. C. Wheeler, *New York City*; Mrs. Sophia L. Cushing, *Oneida*; E. W. Warner, *Owego*; John M. Swinerton, *Perinton*; Le Grand K. Wilson, *Phillipsburgh*; J. Greenwood Snelling, Abram C. Wood, *Port Richmond*; S. Conover, Jr., *Poughkeepsie*; Rev. George J. Van Neste, Mrs. M. A. Van Neste, *Ramapo*; Louis Chapin, Mrs. Rachel L. Chapin, Freeman A. Newton, *Rochester*; D. B. Abbey, Mrs. E. Tompkins, *Rondout*; Hiram Allen, A. A. Skinner, *Sandy Hill*; Rev. James N. Crocker, *Saratoga Springs*; William H. Mundy, *Seneca Falls*; Rev. William H. Littell, *Setauket*; J. G. Snelling, *Staten Island*; Rev. John B. Thompson, *Tarrytown*; Rev. J. J. Smith, Calvin Tomkins, Mrs. Calvin Tomkins, *Tomkins' Cove*; Miss Anna Lockman, James Boyd, Mrs. James Boyd, *Tompkinsville*; Mrs. T. A. Mills, *Utica*; Mrs. G. W. Eddy, *Waterford*; Rev. William James, *Woodhaven*.

North Carolina.—Rev. Thomas Stradley, *Buncomb County*.

Ohio.—Rev. Simeon Siegfried, *Alexandria*; Robert P. Shaw, *Bellefontaine*; William Alexander, *Bridgeport*; W. H. Doane, Rev. Erwin House, A. M., H. Thane Miller, W. W. Sawyer, A. B. Wambough, S. P. Wambough, *Cincinnati*; H. A. Sherwin, *Cleveland*; William H. Crew, *Richmond*; James E. Platter, *Xenia*.

Pennsylvania.—Rev. John McMillan, D. W. McMillan, *Allegheny City*; James W. Bool, *Bellefonte*; Oliver Aug. Clewell, C. Edward Kummer, *Bethlehem*; Emily Fox, *Easton*; Miss Josephine White, *Frankfort*; John J. Rebman, Rev. G. T. Stelling, J. W. Weir, *Harrisburg*; Charles C. McNair, *Hatboro*; William B. Marshall, *Indiana*; Rev. H. Swartze, *Morrisville*; Rev. J. G. D. Findley, *New Wilmington*; Rev. Benjamin Griffith, D. D., Rev. J. Spencer Kennard, Rev. J. L. Landis, Rev. Edgar M. Levy, D. D., Rev. George A. Peltz, Rev. B. T. Phillips, Rev. Alfred Taylor, I. Newton Baker, Jacob A. Gardner, J. C. Garrigues, William H. Giese, Lewis D. Vail, John Wanamaker, John Wiest, Joshua Hill, John E. Gould, *Philadelphia*; Rev. James L. Amerman, *Richboro*; F. E. Nettleton, Mrs. J. C. Nobles, *Scranton*; J. H. Clark, Mrs. I. H. Cook, *Susquehanna*; L. W. Peck, *Susquehanna Depot*; Rev. Richard Crittenden, *Towanda*; James W. Kerr, H. S. Myers, Rev. Henry E. Niles, David E. Small, E. G. Smyser, *York*.

Rhode Island.—William Fitz, *Burrillville*; A. J. Lincoln, *Coventry*; Amos G. Nichols, *Hope Valley*; S. Clough, James S. Hudson, Rev. C. S. Perkins, S. H. Record, Horace H. Waterman, *Providence*; R. F. Latimer, *Westerly*; C. E. Tillinghast, *Wyoming*.

Texas.—Col. Morgan L. Smith.

Wisconsin.—Daniel Butler, *Green Bay*; William H. Byron, *Milwaukee*.

Virginia.—Rev. C. R. Ross, *Charlottesville*.

Vermont.—O. B. Douglas, Mrs. O. B. Douglas, *Brattleboro*; D. M. Davis, E. A. Fuller, *Burlington*; J. B. Rogers, *Rochester*; William Hickok, *St. Albans*.

Delaware.—John P. McLean, *Wilmington*.

Florida.—Cornelius Curtis.

Dominion of Canada.—S. B. Scott, *Montreal*; Rev. Francis H. Marling, Rev. Alexander Sutherland, *Toronto*; John Grier-son, Rev. John Forest, *Halifax, Nova Scotia*.

England.—Daniel Thomas Phillips, *Bristol*.

Ireland.—Rev. R. M. Henry, *Belfast*.

Scotland.—Robert Mackenzie, *Glasgow*.

Egypt.—Miss M. J. McKeown, *Alexandria*.

South Africa.—Mrs. A. T. Wilder, *Natal*.

ACCESSORIES.

Among the aids to the success of the Convention was the "Sunday-school Museum," which the Local Committee had with wise forethought planned, and with great executive skill arranged.

Knowing that Sunday-school publishers and all who were engaged in supplying Sunday-school requisites would be desirous of meeting their friends and patrons, and that the delegates from abroad would be anxious to see the different appliances and helps for Sunday-schools, ample arrangements were made to this end. The lecture-room of the First Baptist Church, in which the Convention met, was devoted to this purpose. Tables were spread with tempting books, and papers, and pictures, and mottoes, and cards, and the walls were hung with maps, and banners, and illuminated texts, making a varied and most interesting show to Sunday-school eyes. Blackboards, of different makes and sizes, easels and stands, class forms, reversible-back seats, library systems, registers, etc.,—in short, everything needed in Sunday-school operations found its place of display. The delegates crowded this room continually. Brethren greeted each other here, acquaintances were formed, committees assembled, delegations conferred together, business was transacted, wares were displayed—making the place at once a Sunday-school exchange, fair, and salesroom,—a busy, bustling bazaar. The Museum was a success.

The "Lunch" was another decided accessory to the interest and profit of the Convention. It was spread in the lecture-room of the First Reformed Church, and while under the charge of the Local Committee, was yet specially the gift of the ladies of Newark to the Convention. It was conducted on a scale and in a manner reflecting the greatest credit upon the Committee and the ladies and the citizens whom they represented. Both dinner and tea were served here, at crowded tables, for three full days. The supplies were bountifully kept up, and were of the most tempting kind—described better by the word *feast*, than by the modest name *lunch*, which the Committee had given to it. The room was curtained and festooned with the flag, and was so inviting that it was only too largely resorted to by delegates, whose hosts were waiting for them at their own tables. It was the complaint, indeed, that delegates

were wanting to fill the homes that were opened to them, and while foolish fears had been expressed by one of the city papers and echoed in other journals, that it was an indiscreet thing to call such a body together in a city with no adequate hotel accommodations, the citizens indignantly rejected the scandal, by an exhibition of the broadest and fullest Christian hospitality.

The "Convention Bulletin," containing an account of each day's proceedings, was an enterprising and useful affair, conducted by Messrs. CRANE and TRELEASE, of Newark. It well represented the spirit and enthusiasm of the occasion.

The singing of the Convention was admirably conducted by different leaders, each taking his appropriate turn. Mr. J. E. GOULD, of Philadelphia, with his "Songs of Gladness," and the sweet voices of the Little Wanderers, led the singing in the opening sessions. WILLIAM H. DOANE, of Cincinnati, led from his "Silver Spray." THEODORE E. PERKINS, of New York, with his "Sabbath Carols," and the surpassing sweet voices of his Howard Mission children, and his own skillful presiding at the organ, led the closing sessions; and the Convention was also favored with selections from H. R. PALMER's "Sabbath-School Songs," and voluntaries, by H. THANE MILLER, Chaplain MCCABE, and LUCIUS HART. These, with the grand congregational choruses frequently heard, made the singing specially adapted and powerful in aiding the grand general impression.

For the attendance of delegates the reader is referred to the official report of the Committee on Enrollment, page 155, and to the List of Delegates, preceding this, remarking that only such names are included in the count as were actually sent to the Committee as being present, and duly credited from some authorized association or body. Hundreds were in attendance from Sunday-schools far and near, who sat in Convention and were welcomed as delegates, but who did not feel authorized to send in their names. The whole attendance upon the Convention must have been between twenty-five hundred and three thousand persons.

RICHARD G. PARDEE.

A BIOGRAPHICAL SKETCH.

It is peculiarly fitting in the record of a National Sunday-school movement like this, that space should be given to a sketch of one who was a pioneer in such movements, and whose whole life and labors were given to the promotion of the objects for which they are held. At the request of the Convention, therefore, and from the promptings of a loving admiration, this necessarily brief tribute is presented.

Mr. Pardee was born at Sharon, Connecticut, October 12, 1811. His parents were Orrin and Julia Pardee. He was the eldest of a family of twelve children, all but one of whom are still alive. His boyhood was spent on his father's farm, upon Sharon mountain, and he attended the common district school. This was the only schooling he ever had.

At the age of seventeen he went to Seneca Falls, N. Y., to live with an uncle, and was engaged for a time as a clerk in the Post-Office, but afterwards learned the dry-goods business. He was at this time strongly inclined to a life of gaiety, and was especially much addicted to novel-reading and dancing. His conversion took place when he was about twenty years of age, and his religion was from the first of a decided character. He began at once that course of Christian activity which marked him all through life. He became very active in the Sabbath-school work and in the prayer-meeting, and was ever ready to speak for Jesus when there was an opportunity.

He was married in 1836, at the age of twenty-five, to Rebecca Camp, by whom he had four children, two of whom, a son and a daughter, are still living. In the year 1840, at the age of twenty-nine, he removed to Palmyra, Wayne county, N. Y., where he engaged in mercantile business. He was an elder in the Presbyterian church of that place, and was for several years clerk of the session, and superintendent of the Sabbath-school. While living in Palmyra he became intimate with Mr. L. B. Tousley, the well known children's missionary of that region, and the two friends made frequent missionary tours together through the western part of the State, addressing large meetings of children, teachers, and friends of Sunday-schools. He was also for several years Corresponding Secretary of the Wayne County Sunday-School Union.

In the year 1851, he removed to Geneva, N. Y., but remained there only until the summer of 1853, when he came to New York, and entered the service of the New York City Sunday-School Union. As the agent of that organization, his business was to promote, in every legitimate way, a healthy activity in the cause of Sunday-schools, but especially to secure the establishment of mission-schools. The agent was well suited to the task assigned him, and the work accomplished became at once a spur and a model for Christian workers in this line of effort in other cities. The mission-schools of the New York Sunday-School Union became a notable feature in the religious movement of this great metropolis, and had a wide influence in leading to similar operations

elsewhere. It was in this work that Mr. Pardee first came prominently before the public, and in no part of his public labors was he more completely and thoroughly successful. He continued in this service ten years.

The last five years and a half of his life were spent in a work of a very peculiar kind. By his mercantile labors in the earlier part of his life, and by judicious investments, accompanied with habits of economy and prudence, he had acquired a moderate competence, so that a salaried position was no longer needed for the support of his family. Having resigned, therefore, his office as an agent or missionary of the Sunday-School Union, he entered into the employment of a Life Insurance Company, on terms which occupied about one-fourth of his time (an hour or two in the day), and left him at entire liberty as to his movements in coming and going. Under this arrangement he spent, during the last five and a half years of his life, more than three-fourths of his time in voluntary, unpaid labor in the Sunday-school cause, going to Conventions, Institutes, and Sunday-school meetings of every kind, to which he was invited, visiting in this way every State in the Union except California, everywhere welcome, and everywhere carrying with him an influence rich in blessing.

A few months before he died, Mr. Pardee made an extensive tour through the Southern States, going by the invitation of pastors and Sunday-school men, and receiving everywhere a most cordial welcome. No equal portion of his life probably was so rich in results as the few months spent in this most interesting and promising field of labor, and his letters to *The Sunday-School Times*, describing his visits to the various centres of population and influence in that region, were of the most cheering kind. Either through over exertion, or through not accommodating himself sufficiently to the change of climate, he laid in this tour the seeds of the disease which carried him off soon after his return. He came back yellow with jaundice, and not using apparently sufficient precaution, was soon prostrated beyond recovery. He died at his own home, in New York city, February 4, 1869, in the fifty-eighth year of his age.

His death was quite sudden and unexpected, both to his friends and to himself. His uniform hopefulness led him into the fatal error of underrating the real weakness of his condition. Long after his friends were distressed and anxious for him, he could not bring himself to believe that his case was as serious as it actually was, or that the need of positive cessation from his ordinary Sunday-school labors was so urgent. Within only a few days of his death he appeared in the public exercise of his loved employment.

When at last brought down to the sick bed he cheerfully resigned himself to the plain indications of Providence, and without a murmur acquiesced in the divine will. When told that he could not recover, he replied "*It is all right; I am ready to go.*" His last hours were peaceful, quiet, composed. The lethargic state accompanying his disease continued to the moment of his departure.

A large concourse of mourning friends attended his funeral. The services were peculiarly solemn, and impressive. They were held in the Broadway Tabernacle church, in which he worshipped, and were conducted by his beloved pastor, Rev. Joseph P. Thompson, D. D., and Chancellor Ferris. Appro

appropriate addresses were made by the Rev. Messrs. French and Duryea, of Brooklyn. As the sad procession passed by to take the last look at his remains, there were few dry eyes, and fewer hearts that did not have a sense of deep, personal grief. The sorrow had come home to a mourning church and Sunday-school, to a mourning city. The remains were interred in Greenwood Cemetery, Brooklyn, beneath a green hillside near "Battle Avenue," where they sleep till the Resurrection. Sunday-school workers of every name in our own country and in other countries where the light of his useful light has shone, will visit the spot in days to come, with tearful interest. If no monument of marble shall ever rise above him, the work he has done, and stimulated others to do, shall rise in grandeur of proportions and results as the years go on.

It was the privilege of the writer to know our deceased brother intimately. This intimacy did not however extend so much to the private and social aspects of his life, as to his public career as a Sunday-school herald and apostle. For he was both a John Baptist and a Paul, in Sunday-school labors. In this view we may most justly estimate, and profitably study, his life and example. He was constantly in the advance, heralding not his own theories, or projects, but holding up to view the prominent phases of the work as they opened up from time to time. His practical sagacity enabled him quickly to see the drift of Sunday-school thought and inquiry, and his restless activity made him prompt to enter into and promote every feasible plan for improvement and success. Hence it is that we find him foremost in a time when leaders were few, and it was given to him, as it was given to no other man, to lead on the Sunday-school hosts from the beginning of the new era of Sunday-school interest and activity in which we now live, and rejoicingly labor.

Mr. Pardee long saw and felt the coming greatness of the Sunday-school, as an agency of the church. He was constantly proclaiming it, and quoting the views of the wisest and farthest-seeing Christians, in order to impress it upon the church. We believe that for this the Master raised him up. Certainly, in this he specially honored him; for like Zaccheus of old, not in himself great of stature, he yet heard the advancing footsteps of the Master in the Sunday-school, and in his zeal climbed to the highest point of observation, where he might gladden his eyes with the earliest sight of his approach.

He lived to see many of his desires realized. No man did more than he to awaken the church to the duty of "systematic visitation,"—the canvassing of entire districts and neighborhoods, and gathering the children into church and mission-schools. By voice and by pen he kept it before the lay membership, nor did he cease his earnest advocacy of it until he saw a wholesome and increasing sentiment on the subject pervading and blessing the churches.

Mr. Pardee stood at the very birth of the Sunday-school Convention movement. His clear tones rang out the word of command, "Organize! Organize!" to his fellow workers in the States and counties. He was active in the formation of the New York State Convention, fourteen years ago, and served that body in some efficient position to the end of his life, never, we believe, having missed a single one of its annual Convocations.

In the more recent developments in the direction of teacher-training, and the holding of Sunday-school Institutes, Mr. Pardee was as usual among the earliest in the field, and indefatigable in his efforts to raise through them the standard of Sunday-school teaching. For years he had impressed, with special emphasis, the necessity of teachers' meetings for the study of the lesson; and when the suggestion was presented to him that Sunday-school teachers might derive the same benefit in their sacred work that secular teachers were deriving from their Institutes, the thought was like spark to the tinder, and at once he was aflame with zeal in the establishment and conduct of Sunday-school Teachers' Institutes. Although in a distant field the same thought had been suggested to another mind, and to a limited degree carried out, yet to Mr. Pardee must be accorded the honor of such an advocacy as brought the Institute at once to general and wide-spread notice, and caused it to become a leading practical feature of the Sunday-school operations of the day.

All who know of Mr. Pardee's later labors, know how heartily he threw himself into the Institute movement; how constantly his services were in demand, not only in his own State but in different parts of the country; how untiringly and unselfishly he gave himself up to these labors; how his list of appointments was filled for months in advance, in this single work; and how he turned every meeting of teachers, every town and county and State Convention in which he had any controlling influence, into occasions for the improvement of teachers in the matter and method of their teaching.

Mr. Pardee was singularly versatile in his Sunday-school talent. He touched the good work at every point of contact. No prominent question has ever presented itself in the history of Sunday-school thought and labor, but has found in him an attentive student with a decided, well settled opinion. His trumpet always gave a certain sound. And while on the one hand he was positive and pronounced, in his judgments, he was never dogmatic in their utterance. This quality made him particularly clear and candid, as well as popular as an impromptu answerer of questions. He may be said to have established the "Question Drawer" feature of our Conventions and Institutes; and certainly none ever exhibited more tact, promptness and ability in the conduct of this difficult exercise.

Our departed brother was thoroughly cosmopolitan in his labors. He belonged to no sect or party. He allowed no earthly distinctions to rise superior to his loved work and hinder him in it. He was therefore a favorite everywhere. He had the confidence and esteem of the universal church, and was even warmly welcomed into the Roman Catholic and Jewish Sunday-schools, where he learned much that he made available in his mission labors with those classes. While his peculiar delight was the encouragement and instruction of the weak and feeble, he felt that he had a work to do with the strongest and greatest. He did not flinch, therefore, although but a self-educated man, in the practical ways of life, to meet with and discourse to professionally taught men and women of the highest scholarship and culture. His rich treasures of information on all the details of Sunday-school work were sought for with especial avidity

by the students and professors of our Theological Seminaries. In several of these schools of the prophets he held large classes of eager auditors by the hour as he unfolded the results of his life-long observations and experience.

Mr. Pardee was eminently an observer. He kept both eyes open, as he passed along. He read and studied everything bearing upon his work. He was specially at home in Sunday-school matters in England, and while he never visited that country, was almost as well known there as here, through his large correspondence, and the republication in foreign Sunday-school periodicals of his views and labors as they appeared in American journals. As a writer he was direct, epigrammatic and forcible, giving plainest evidence of his practical education. He spent no time in elaboration. He dealt in the rich rough ore; leaving the refining process to others. His greatest literary work is *The Sabbath-School Index*, in which he has compressed in small compass the leading views he held upon all the Sunday-school questions of the day. This work at once took its rank as foremost among Sunday-school manuals. It has been received with great favor, was republished in England, and has already within less than two years, reached a circulation of several thousands of copies. His previous work, a little manual entitled "The Sunday-School Worker," also had a very wide circulation. His interest in horticulture found expression in a valuable manual on the culture of the strawberry, as well as in frequent contributions to the columns of agricultural journals. These, with his constant use of the religious and Sunday-school press, make his literary labors by no means the least important part of his enlarged influence.

As a speaker, Mr. Pardee's power was most tangibly felt and recognized. He was in no sense an orator. He was more nearly a lecturer. He enchained his audiences by the matter rather than by the manner of his addresses. Few men have condensed in the limits of single talks as much of the essence of things. His utterance was very rapid, but generally clear and distinct. The arrangement of his subject was not always logical, but his whole treatment of it was so intensely practical, as to disarm criticism and leave the one single effect at its close, that of sensible instruction and powerful stimulus.

In the quieter walks of his Sunday-school life Mr. Pardee was extremely useful. He loved to encourage young men in the exercise of their gifts for Christ. Many young teachers to-day bless God for his friendly words of advice and encouragement. He was the counsellor of hundreds of teachers, who came to him with their difficulties, and he was permitted to share their joy when they reported back to him with radiant pleasure, the success of the measures he had recommended. He loved little children, and labored much with them in infant classes and prayer meetings, instructing and encouraging them in their plans of missionary work. He also attained considerable skill in addressing them.

In his personal habits Mr. Pardee was scrupulously careful and abstemious. He exemplified and earnestly advocated the principles of the temperance reform. He was one of the board of management of the National Temperance Society, and a most efficient worker in its committees.

With brother workers in public duties, Mr. Pardee was ever genial, cheerful, willing,—a delightful yoke-fellow in the cause. He was charitable, deferential, courteous—listening patiently and with a teachable spirit to the suggestions of the humblest. He despised no one, not even the meanest, but learned from all. Thus he gathered those vast stores of information which enabled him to unravel so many perplexities, and penetrate to the root of so many difficulties in the actual workings of the Sunday-school. Thus he learned to understand human nature, to appreciate its weaknesses and foibles, and to sympathize with and respect his fellow-man.

With all these outward qualities, our brother was spiritually strong. He could not otherwise have labored as he did. He was a diligent student of the Word, a man of faith, and mighty in prayer. Says Ralph Wells, "We have often slept together, for we frequently travelled in company, and many a time I have known him to get out of bed and spend half the night in prayer! And wonderful utterances they were!" He had faith in the mission of the Sunday-school to bless and save the young. Hope brightened and love sweetened all his labors. He was, in short, given up, body, mind and soul, to the work of his life. He did one thing. Competent to occupy a high position in mercantile life, he yet subordinated his secular calling to the higher one. That was the incident, this the main fact. With the blessing of heaven on such a course, in such a cause, how could he fail?

The lessons of his life, we leave to each one to draw and apply for himself. They are a rich legacy to us who survive him. A greater blessing could scarcely come to our American Sunday-school work than a Richard G. Pardee in every State and community in the land. We mourn his loss as a personal bereavement. It seemed to us so sudden. We certainly thought that he had yet a work to do. But the Lord had need of him, and "the Lord's appointment is his servant's hour." He has entered into rest, and his rest is glorious. His reward is great. "What crowds of children," says one, "have welcomed him in heaven!" What numbers wait to welcome him! How bright his crown! How radiant with precious jewels!

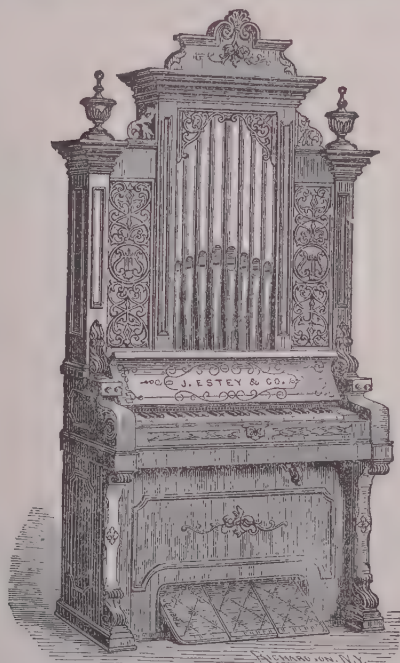
We leave our beloved brother departed, to his joys, and turn us to our duties. May we imbibe of the same spirit that filled him, and be led to imitate his bright example. "To him to live was Christ." To die was therefore gain. The Master has given welcome to his good and faithful servant, and our hearts keep approving and repeating the blessed award

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Rest from thy loved employ;
Thy battle fought, the victory won,
Enter thy Master's joy!"

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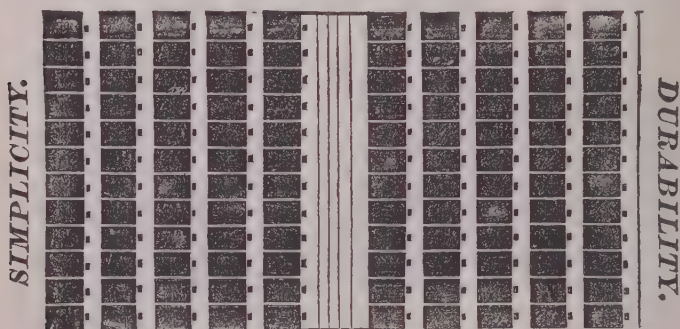
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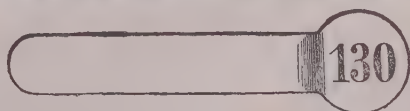
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